# Mandeville's Travels

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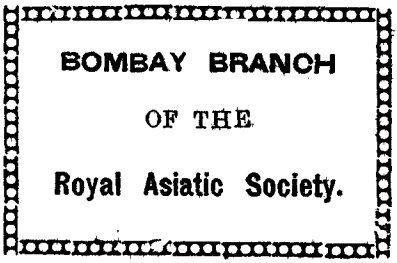


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# Mandeville's Travels.

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# Mandeville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

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BY

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TO

# GENERAL LEMAN

DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS

OLD ENGLAND WITH THE CITY OF LIÉGE

IS FITTINGLY AND GRATEFULLY

DEDICATED

# PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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# [PART FIRST:

## THE HOLY LAND AND THE NEAR EAST.]

# Mandeville's Travels.

Prologue. [1 fol. 2a]

FOR als moche as the lond beȝonde the see þat is to seye the holy lond þat men callen the lond of promyssioun or of beheste passynge aH oþere londes it is the most worthi lond most excellent and lady t souereyn of aH oþere londes t is blessed t halewed of the precyous body t blood of oure lord jhesu crist; jn the whiche land it lykede him to take flesch t blood of the virgyne Marie to envyrone þat holy lond with his blessede feet; And þere he wolde of his blessedness enoumbre him in the seyd blessed t gloriouse virgine Marie t become man t worche many myracles and preche and teche the feyth t the lawe of crystene men vnto his children. And þere it lykede him to suffre many repreuynges and scornes for vs And he þat was kyng of heuene of eyr of erthe of see t of aH thinges þat ben contayned in hem wolde aH only be cleped kyng of þat lond whan he seyde: REX SUM IUDEORUM: þat is to seyne: I am kyng of Jewes. And þat lond he chees before aH oþer londes as the beste t most worthi lond t the most vertuouse lond of aH the world. For it is the herte and the myddes of all the world, Wytnessynge the philosophere þat seyth thus: VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the vertue of thinges is in the myddes. And in þat lond he wolde lede his lyf t suffre passioun t deth of jewes for vs for to bye t to delyuere vs from peynes of helle And from deth withouten ende, the whiche was ordeynd for vs for [1] the synne of oure formere fader Adam t for oure owne synnes also. For as for himself he hadde non euyH deseruéd for he thoughte neuere euyH ne did euyH.

Palestine is the best of countries;

there our Lord lived and died.

He called Himself King of the Jews.

It is the centre of the world:

our redemption was achieved there. [1 fol. 2b]

And he þat was kyng of glorie ꝛ of ioye myghte best in that place suffre deth because he ches in þat lond rathere þan in ony othere þere to suffre his passioun ꝛ his deth.

It was thus honoured above all lands because it lies in the middle of the earth.

For he þat wil pupplische ony thing to make it openly knowen he wil make it to ben cryed ꝛ pronounced in the myddel place of a town so þat the thing þat is proclamed ꝛ pronounced may euenly strecche to aH parties. Right so he þat was formyour of aH the world wolde suffre for vs at ierusalem þat is the myddes of the world to þat ende ꝛ entent þat his passioun ꝛ his deth þat was pupplischt þere myghte ben knowen euenly to aH the parties of the world. See now how dere he boughte man þat he made after his owne ymage ꝛ how dere he ayenboght vs for the grete loue þat he hadde to vs ꝛ we neuere deserued it to him. For more precyous cateH ne gretter raunsoun ne myghte he put for vs þan his blessede body his precious blood ꝛ his holy lyf þat he thralled for vs ꝛ aH he offred for vs þat neuere did synne. Dere god, what loue hadde he to vs his subiettes whan he þat neuere trespaced wolde for trespassours suffre deth! Right wel aughte vs for to loue ꝛ worscipe to drede ꝛ serue such a lord and to worschipe ꝛ preyse such an holy lond þat brought forth such fruyt þorgh the whiche euery man is saued but it be his owne defaute. Wel may þat lond be called [1]delytable ꝛ a fructuouse lond þat was bebledd ꝛ moysted with the precyouse blode of oure lord jhesu crist, the whiche is the same lond þat oure lord behighte vs in heritage. And in þat lond he wolde dye as seised for to leve it to vs his children. Wherfore euery gode cristene man þat is of powere ꝛ hath whereof scholde peynen him with aH his strengthe for to conquere oure right heritage ꝛ chacen out aH the mysbeleeuynge men. For wee ben clept cristene men after crist oure fader And ȝif wee be right children of crist we oughte for to chalenge the heritage þat oure fader lafte vs ꝛ do it out of hethene mennes hondes. But now pryde couetyse ꝛ envye han so enflawmed the hertes of lordes of the world þat þei are

The dearest price was offered there for redeeming mankind.

How He loved us sinners!

Therefore we may well love and praise the Holy Land, which was given to us as an inheritance.

[1 fol. 3 a]

Let us strive to conquer it from the unbelievers.

But the lords are too covetous

more besy for to disherite here neyghbores more þan for to chalenge or to conquere here right heritage before seyd. And the comõũn peple þat wolde putte here bodyes t here catell for to conquere oure heritage þei may not don it wiþouten the lordes. For a semblee of peple wiþouten a cheuenteyn or a chief lord is as a flok of scheep wiþouten a schepperde the which departeth t desparpleth t wyten neuer whider to go. But wolde god þat the temporel lordes t all worldly lordes were at gode acord t with the comoun peple wolden taken this holy viage ouer the see þanne I trowe wel þat within a lityl tyme oure right heritage before seyd scholde be reconsyled t put in the hondes of the right heires of jhesu crist. And for als moche as it is longe tyme passed þat þer was no generall passage ne vyage ouer the see t many men desiren for to here [1]speke of the holy lond t han þere of gret solace t comforte, I John Maundevylle knyght all be it I be not worthi þat was born in Englond, in the town of seynt Albones t passed the see in the 3eer of oure lord jhesu crist .Mill ccc t xxij. in the day of seynt Michell t hiderto haue ben longe tyme ouer the see t haue seyn t gon þorgh manye dyuerse londes t many prouynces t kyngdomes t jles And haue passed þorghout Turkye Ermonye the lityll t the grete þorgh Tartarye Percye Surrye Arabye Egypt the high t the lowe thorgh lybye Caldee t a gret partie of Ethiope þorgh Amazoyne Inde the lasse t the more a gret partie t thorgh out many othere jles þat ben aboute Inde where dwellen many dyuerse folk t of dyuerse maneres t lawes and of dyuerse schappes of men Of whiche londes t jles I schall speke more pleynly here after And I schall devise 3ou sum partie of thinges þat þere ben whan tyme schall ben after it may best come to my mynde. And specyally for hem þat will t are in purpos for to visite the holy citee of Ierusalem t the holy places þat are þereaboute. And I schall tell the weye þat þei schull holden thider For I haue often tymes passed t ryden þat way with gode companye of many lordes, god be thonked.

and envious, and the commoners want leaders.

If all would only agree, we should soon regain our inheritance.

As it is some time since the last Crusade, I, John Maundevylle, who have travelled far and wide, will tell you of some of the things that I have seen.

[1 fol. 3 b]

To intending pilgrims I will tell the way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

And ȝee schuH vndirstonde þat I haue put this boke out of latyn in to frensch & translated it aȝen out of frensch in to Englyssch þat euery man of my nacioun may vnderstonde it. But lordes & knyghtes & othere noble & worthi men þat conne not latyn but litH & han ben beȝonde the see knowen & vnderstonden ȝif I seye trouthe or non. And ȝif I [1]err in deuisynge for forȝetynge or eH þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forȝetynge because þat mynde of man ne may not ben comprehended ne with holden for the freeltee of mankynde.

For any mistakes in it I ask forgiveness.

[1 fol. 4 a]

## Ch. I. TO TECHE ȝOU THE WEYE OUT OF ENGLOND TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious & aHmyghty he þat wil passe ouer the see & come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil teH ȝou aH the townes & cytees & castelles þat men schuH go by for þan scholde I make to longe a tale But aH only summe contrees & most principaH stedes þat men schuH gone þorgh to gon the righte way. First ȝif a man come from the west syde of the world as Engelond Irelond Wales Skotlond or Norweye he may ȝif þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meche lond in his hond. For he holdeth the kyndom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Niflan & marcheth to Pruysse. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron & by the casteH of Neiseburgh & be the euyH

One road leads from the West through the states of the King of Hungary, who is lord over Sclavonia, Cumania, Bulgaria and part of Russia.

town þat sytt toward the end of hungarye And þe[re] passe men the ryuer of Danubee. This ryuere of Danubee is [1]a fuⁿ gret ryuer & it goth in to Almayne vnder the hilles of lombardye and it receyueth in to him .xl. opere ryueres And it renneth þorgh hungarie & þorgh Grece & þorgh Trachie & it entreth in to the see (1) toward the Est so rudely & so scharply þat the water of the see is fressch & holdeth his swetness .xx. myle within the see. And after gon men to Belgraue & entren into the lond of Bourgres & þere passe men a brigge of ston þat is vpon the ryuer of Marrok & men passen þorgⁿ the lond of Pyncemarcz & comen to Grece to the cytee of Nye and to the cytee of fynepape & after to the cytee of Dandrenoble & after to Constantynoble þat was wont to be clept Bezanzon. And þere dwelleth comounly the emperour of Grece. And þere is the most fayr chirche & the most noble of aⁿ the world & it is of seynt Sophie. And before þat chirche is the ymage of Justynyan the emperour couered with gold. And he sytt vpon an hors ycrowned & and he was wont to holden a round appeⁿ of gold in his hond but it is fallen out þereof. And men seyn þere þat it is a tokene þat the Emperour hath ylost a gret partie of his londes & of his lordschipes. For he was wont to ben emperour of Romanie & of Grece of aⁿ Asye the lesse & of the lond of Surrye of the lond of Judee, in the whiche is ierusalem & of the lond of Egypt of Percye of Arabye. But he hath lost aⁿ but Grece & þat lond he holt aⁿ only. And men wolden many tymes put the appuⁿ into the ymages hond aȝen but it wil not holde it. This appuⁿ betokeneth the lordschipe þat he hadde ouer aⁿ the [2]world þat is round. And the tother hond he lifteth vp aȝenst the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Costantynoble.

At Maleville, the Danube is crossed, which runs through Greece and Thrace into the sea.

[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the *Pincenati*, Nish, Philippopoli, Adrianople, and finally Constantinople or Byzantium.

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped.

The Eastern Empire is now shorn of all its dominions, except Greece.

[2 fol. 5 a]

(1) so C.

## Ch. II OF THE CROSS AND THE CROUNE OF OURE LORD JHESU CRIST.

The True Cross, the Tunica, the sponge and reed, and one of the nails are there.

AT Costantynoble is the cros of oure lord Jhesu crist and his cote *with*outen semes þat is clept TUNICA INCONSUTILIS ⁊ the spounge ⁊ the reed of the whiche the Jewes ȝaue oure lord eyseH ⁊ galle in the cros. And þere is on of the nayles þat crist was naylled *with* on the cros. And sum men trowen þat half the cros þat crist was don on be in Cipres in an abbey of monkes þat men callen the hiH of the holy cros but it is not so. For þat cros þat is in Cypre is the cros in the whiche Dysmas the gode theef was honged onne. But aH men knowen not þat ⁊ þat is euyH ydon. For for profyte of the offrynge þei seye þat it is the cros of oure lord Jhesu cryst. And ȝee schuH vnderstonde þat the cros of oure lord was made of .iiij. manere of trees as it is conteyned in this vers: IN CRUCE FIT PALMA CEDRUS CYPRESSUS OLYUA. For that pece þat wente vpright fro the erthe to the heued was of cypresse ⁊ the pece þat wente ouerthwart to the whiche his hondes weren nayled to was of palme. And the stok that stode within the erthe in the whiche was made the morteys was of cedre And the table abouen his heued þat was a fote ⁊ an half long on the whiche the tytle was writen in Ebreu greu ⁊ latyn þat was of Olyue. And the Jewes maden the cros of theise .iiij. manere of trees for þei trowed þat oure lord Jhesu crist scholde han honged on the cros als longe as the cros myghte laste ⁊ perfore made þei the foot of the cros of Cedre. For Cedre may not in erthe ne in water rote ⁊ perfore þei wolde þat it scholde haue lasted longe. For þei trowed þat the body of crist scholde haue stonken þei made þat pece þat went from the erthe vpward of Cypres for it is wel smellynge so þat the smeH of his body scholde not greue men þat wente forby. And the ouerthwart pece was of palme for in the olde testament it was ordeyned þat whan on was ouercomen he scholde be crowned with palme. And for þei trowed þat

The cross in Cyprus is that of the good thief.

The True Cross was made of four kinds of wood: cypress for the vertical piece, palm for the horizontal, cedar for the foundation, olive for the inscription over the head.

[fol. 5 b]

Cedar is incorruptible.

Cypress is aromatic.

Palm means victory.

thei hadden the victorye of crist Jhesus perfore made þei the ouerthwart pece of palme. And the table of the tytle þei maden of olyue For olyue betokeneth̄ pes, As the storye of Noe witnesseth̄ whan þat the culuer broughte the braunche of Olyue þat betokend pes made betwene god t man. And so trowed the Jewes for to haue pes whan crist was ded. For þei seyde þat he made discord t strif amonges hem. And ȝee schull vndirstonde þat oure lord was ynaylled on the cros lyggynge t þerfore he suffred the more peyne. And the cristenemen þat dwellen beȝond the see in Grece seyn þat the tree of the cros þat wee callen cypress was of þat tree þat Adam ete the appuH of t þat fynde þei writen. And þei seyn also þat here scripture seyth þat Adam was seek and seyde to his sone Seth þat he scholde go to the aungeH þat kepte paradys þat he wolde senden hym oyle of mercy for to anoynte with his membres þat he myghte haue hele. And Seth wente but the aungeH wolde not late him [1] come in but seyde to him þat he myght not haue of the oyle of mercy. but he toke him .iij. greynes of the same tree þat his fader eet the appeH offe t bad him als sone as his fader was ded þat he scholde putte þeise .iij. greynes vnder his tonge t graue him so t so he dide. And of þeise .iij. greynes sprong a tree as the aungel seyde þat it scholde [growe] t bere a fruyt þorgh the whiche fruyt Adam scholde be saued. And whan Seth cam aȝen he fonde his fader nere ded and whan he was ded he did with the greynes as the aungeH bad him of the whiche sprongen .iij. trees of the whiche the cros was made þat bare gode fruyt t blessed, oure lord Ihesu crist þorgh whom Adam t all þat comen of him scholde be saued t delyuered from drede of deth withouten ende, but it be here owne defaute. This holy cros had the Jewes hydd in the erthe vnder a roche of the mownt of Caluarie t it lay þere .cc. ȝeer t more into the tyme [of] (1) seynt Elyne þat was moder to Constantyn. the Emperour of Rome. And sche

Olive is a symbol of peace.

The Eastern Christians say that the Cross was made of the wood of the Tree of Knowledge.

When Adam felt death near, he sent Seth to Paradise for oil of Mercy,

[1 fol. 6 a]

but he was only allowed three seeds of the Tree.

He was buried with those seeds under his tongue;

from these sprang the three trees that went to the making of the Cross.

For two hundred years the True Cross was hidden.

St. Helena, King Coel's daughter.

(1) þat, C.

was doughter of kyng Cool born in Colchestre þat was kyng of Engelond þat was clept þanne Brytayne the more the whiche the Emperour Constance wedded to his wif for her bewtee ꝛ gat vpon hire Constantyn þat was after Emperour of Rome ꝛ kyng of Englond. And ȝee schull vndirstonde þat the cros of oure lord was .viij. cubytes long And the ouerthwart piece was of lengthe .iij. cubytes ꝛ an half And .o. partie of the crowne of oure lord wherwith he was crowned ꝛ on of the nayles ꝛ the spereheed ꝛ many oþer relikes ben in Fraunce [1] in the kynges Chapell And the crowne lyth in a vessell of cristall richely dyght. For a kyng of Fraunce boughte þeise relikes somtyme of the Jewes to whom the Emperour had leyde hem to wedde for a gret summe of sylver. And ȝif all it be so þat men seyn þat this croune is of thornes, ȝee schull vnderstonde þat it was of jonkes of the see þat is to sey russhes of the see þat prykken als scharpely as thornes. For I haue seen ꝛ beholden many tymes þat of parys ꝛ þat of Costantynoble for þei were bothe on made of russches of the see. But men han departed hem in .ij. parties of the whiche .o. part is at Parys ꝛ the oþer part is at Costantynoble. And I haue on of tho precyouse thornes þat semeth liche a white thorn And þat was ȝouen to me for gret specyaltee. For þere are many of hem broken ꝛ fallen in to the vessell þat the croune lyth in. For þei breken for dryeness whan men meven hem to schewen hem to grete lordes þat comen thider. And ȝee schull vnderstond þat oure lord Ihesu in þat nyght þat he was taken he was ylad in to a gardyn ꝛ þere he was first examyned right scharply ꝛ þere the Jewes scorned him ꝛ maden him a crowne of the braunches of Albespyne þat is white thorn þat grew in þat same gardyn ꝛ setten it on his heued so faste ꝛ so sore þat the blood ran down be many places of his visage ꝛ of his necke ꝛ of his schuldres. And þerfore hath the white thorn many vertues. For he þat bereth A braunche on him þereoffe no thonder ne no maner of tempest may dere him ne in the hows þat it

Part of the Crown of Thorns is in the Sainte Chapelle, in Paris.

[1 fol. 6 b]

This Crown is made of rushes of the sea.

The other part is in Constantinople.

Many thorns are broken off.

When our Lord was first taken, He was crowned with white thorns.

Therefore white thorn is a protection against thunder and ghosts.

is jnne may non euyll gost entre ne come vnto the place þat it is jnne. And [1] in þat same gardyn seynt Peter denyed oure lord thryes. Afterward was oure lord lad forth before the Bisschoppes & the maystres of the lawe in to anoþer gardyn of Anne And þere also he was examyned repreued & scorned and crouned eft with a swete thorn þat men clepeth Barbarynes þat grew in þat gardyn & þat hath also manye vertues. And afterward he was lad into a gardyn of Cayphas & þere he was crouned with Eglentier And after he was lad into the chambre of Pylate & þere he was examynd & crouned. And the Jewes setten him in a chayere & cladde him in a mantell & þere made þei the croune of jonkes of the see And þere þei kneled to him & skornede him seyenge: AUE REX JUDEORUM, þat is to seye: heyl kyng of Jewes. And of this croune half is at Parys and the other half at Costantynoble. And this croune had crist on his heued whan he was don vpon the cros & þerfore oughte men to worschipe it & holde it more worthi þan ony of the othere. And the spere schaft hath the Emperour of Almayne but the heued is at Parys. And natheles the Emperour of Costantynoble seyth þat he hath the spere heed & I haue often tyme seen it but it is grettere þan þat at Parys.

[1 fol. 7 a]

In Annah's garden He was crowned with sweet thorn.

He was twice crowned afterwards.

This is the Crown now divided between Paris and Constantinople, and worn on the Cross. There is one spearhead in Paris and another in Constantinople.

## OF THE CYTEE OF COSTANTYNOBLE & OF THE FEITH OF GREKES. Ch. III.

AT Costantynoble lyeth seynte Anne oure ladyes moder whom seynte Elyne leet brynge fro Ierusalem. And þere lyeth also the body of John Crisostom þat was Erchebisschopp of Costantynoble. And þere lyth also seynt luke the Euuangelist for his bones weren brought from Bethanye where [2] he was beryed & many opere relikes ben þere. And þere is the vessell of ston as it were of marbel þat men clepen Enydros þat euermore droppeth water & filleth himself euerich 3eer til þat it go ouer aboue without þat men take fro with jnne. Costantynoble is

The shrines of St. Anne, St. John Chrysostom, and St. Luke are in Constantinople.

[2 fol. 7 b]

There is also a marble vessel for ever dropping water and filling itself.

Constantinople is triangular and lies on the Hellespont.

a fulle fair cytee & a gode & a wel walled & it is .iij.cornered. And þere is an arm of the see hellespont and sum men callen it the mouth of Costantynoble And sum men callent it the brace of seynt George. And þat arm closeth

The ruins of Troy are on the sea-side.

the .ij. partes of the cytee. And vpward to the see vpon þat water was wont to be the grete cytee of Troye in a fulle fayr playn but þat cytee was destroyed by hem of Grece & lytyll appereth þereof because it is so longe sith

The Isles of Greece.

it was destroyed. Abouten Grece þere ben many Iles As Calistre Calcas Critige Tesbria Mynea Flaxon Melo

In Lemnos is Mount Athos.

Carpate & Lempne. And in this jle is the Mount Athos þat passeth the cloudes. And þere ben manye dyuerse langages & many contreys þat ben obedyent to the Emperour, þat is to seyne Turcople Pyncynard Comange & manye othere as Tragye & Macedoigne of the whiche

At Stagira Aristotle was born, and there annual celebrations take place near his tomb.

Alisandre was kyng. In þat contree was Aristotle born in a cytee þat men clepen Stragers a lytil fro the cytee of Trachye. And at Stragers lyth Aristotle & þere is an awtier vpon his toumbe And þere maken men grete festes of hym euery ȝeer as þoughe he were a seynt. And at his awtier þei holden here grete conseilles & here assembleez And thei hopen þat þorgh inspiracioun of god & of him þei schulle haue the better conseille. In this contree ben

[1 fol. 8 a]

right hyghe [1]hilles toward the ende of Macedonye

Mount Olympus stands between Macedonia and Thrace.

And þere is a gret hille þat men clepen Olympus þat departeth Macedonye & Trachie And it is so high þat it passeth the cloudes. And þere is anoþer hill þat is clept

The shadow of Mount Athos reaches Lemnos; the air on its summit is clear and dry.

Athos þat is so high þat the schadewe of hym recheth to Lempne þat is an Ile and it is .lxxvj. myle betwene. And abouen at the cop of þat hille is the eyr so cleer þat men may fynde no wynd þere And þerfore may no best lyue þere so is the eyr drye. // And men seye in this contrees

Philosophers have found that the dust on the summit was undisturbed after a year, showing

þat Philosophres some tyme wenten vpon theise hilles & helden to here nose a spounge moysted with water for to haue eyr for the eyr aboue was so drye. And abouen in the dust & in the powder of þo hilles þei wroot lettres & figures with hire fyngres & at the ȝeres ende þei comen aȝen & founden

the same *lettres* & figures the whiche þei hadde writ*en* the ȝeer before *with*outen ony defaute. And þ*er*fore it semeth wel þ*at* theise hilles passen the clowdes & ioynen to the pur*e* eyr. At Costantynoble is the palays of the Emp*er*our right fair & wel dyght And þ*er*e in is a fair place for justynge*s* or for o*þer* pleyes & desportes. And it is made *with* stages & hath degrees aboute þ*at* eu*er*y m*an* may wel se & no*n* greue o*þer*. And vnd*er* þeise stages ben stables wel yvowted for the emp*er*ours hors & aH the pileres be*n* of marbeH. And *with*in the chirche of seynt Sophie An Emp*er*our somtyme wolde haue biryed the body of his fad*er* whan he was ded & as þei maden the graue þei founden a body in the erthe & vpon the body lay a fyn plate of gold And þ*er*e on was writen *in* Ebru / greu / & latyn lettres þ*at* seyden þ*us*: IHESUS CRISTUS NASCE [1] TUR DE VIRGINE MARIA & EGO CREDO IN EUM. þ*at* is to seyne: Jhesu crist schaH be born of the virgyne Marie & I trowe in hym. And the date whan it was leyd in the erthe was .ij.MiH. ȝeer before oure lord was born And ȝ[it] is the plate of gold in the thresorye of the chirche. And me*n* seyn þ*at* it was hermogene the wise man. And ȝif aH it so be þ*at* me*n* of Grece be*n* cristene ȝit þei varie*n* from oure feith For þei seyn þ*at* the holy gost may not come of the sone but aH only of the fadir. And þei are not obedyent to the chirche of Rome ne to the pope And þei seyn þ*at* here Patriark hath as meche power ou*er* the see as the Pope hath on this syde the see. And þ*er*fore Pope Joh̃n the .xxij. sende *lettres* to he*m* how cristene feith scholde be*n* aH on & þ*at* þei scholde be*n* obedyent to the Pope þ*at* is godd*es* (1) [v*icarie*] on erthe to whom god ȝaf his pleyn powere for to bynde & to assoille & þ*er*fore þei scholde ben obedyent to hi*m*. And þei senten aȝen dyu*er*se answeres & amonge*s* othere þei seyden þus: POTENCIAM TUAM SUMMAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA

that no clouds reached so high.

The amphitheatre at Constantinople.

In St. Sophia was found the grave of Hermogenes, who believed in Christ two thousand years before the Nativity.

[1 fol. 8 *b*]

The Greek Church, its faith and independence of the Pope.

Pope John XXII. bade the Greeks submit to him.

They defied and insulted him.

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel þat thi power is gret vpon thi subgettes. Wee may not suffre thin high pryde Wee ben not in purpos to fulfille thi gret couetyse. lord be with þe for oure lord is with vs. 4 fare well. And oþer answere myghte he not haue of hem.

How the Greeks prepare the bread for the Eucharist.

And also þei make here sacrement of the awteer of therf bred for oure lord made it of such bred whan he made his mawndee. And on the scherethorsday make [1] þei here therf 8 bred in tokene of the mawndee & dryen it at the sonne & kepen it all the 3eer & 3euen it to seke men in stede of goddes body. And þei make but on vnxioun whan þei cristene children And þei anoynte not the seke men. 12

[1 fol. 9 a]

What unctions they use.

They deny purgatory,

And thei seye þat þere nys no purgatorie & þat soules schull not haue nouþer ioye ne peyne till the day of doom. And þei seye þat Fornicacioun is no synne dedly but a thing þat is kyndely And þat men & wommen scholde 16 not wedde but ones And whoso weddeth oftere þan ones here children ben bastardes & geten in synne And here prestes also ben wedded. And þei sey also þat vsure is no dedly synne. And þei sellen benefices of holy chirche 20 & so don men in oþere places, god amende it whan his wille is, And þat is gret sclaundre. For now is Simonye kyng crouned in holy chirche, god amende it for his mercy. And þei seyn þat in lentone men schall not faste 24 ne synge masse but on the saterday & on the sonday. And þei faste not on the saterday no tyme of the 3eer but it be cristemass euen or Ester euen. And þei suffre not the latynes to syngen at here awteres & 3if thei don be ony 28 aventure anon þei wasschen the awteer with holy water. And þei seyn þat þere scholde be but .o. masse seyd at ou awtier vpon .o. day. And þei seye also þat oure lord ne eet neuere mete but he made tokene of etyng. And also 32 þei seye þat wee synne dedly in schauynge oure berdes. For the berd is tokene of a man & 3ifte of oure lord. And þei seye þat wee synne dedly in etynge of bestes þat weren forboden in the olde testement & of the 36 olde lawe as swyn hares & oþere bestes [2] þat chewen not

condone carnal sin,

forbid second marriages.

Simony prevails in the East as in the West.

Their rules for Lent and for the weekly fasts.

They forbid the Latins to use their altars.

They deny that Jesus used food for his body.

They condemn the practice of shaving, and that of eating the flesh of animals forbidden in the Old Testament.

[2 fol. 9 b]

here code. And þei seyn *þat* wee synne*n* wha*n* wee eten flessch̄ on the dayes before Asschwednesday & of *þat* þat wee eten flessch̄ the wednesday & egge*s* & chese vpon the frydayes And þei acursen aH̄ þo *þat* abstyne*n* he*m* to ete*n* flesch the sate*r*day. Also the Empe*r*o*ur* of Costantynoble maketh the Patriark the Erchebysschoppes & the Bisshoppes & ȝeueth̄ the dignytees & the benefices of chirches & depryueth he*m* *þat* be*n* worthy whan he fyndeth ony cause And so is he lord bothe tempore*ll* & spi*rit*ue*ll* in his contree. And ȝif ȝee wil wite of here .A.B.C. what *lett*res þei ben here ȝee may seen he*m* w*ith* the names *þat* þei clepen he*m* þere amonge*s* he*m*:

Other variations between the Churches.

The Greek Emperor is the head of their Church.

The Greek alphabet.

[Only photographs can do justice to the various alphabets contained in Mandeville.]

## OF SEYNT JOHN THE EUUA*N*GELIST & OF YPOCRAS DOUGHTER T*RA*NSFORMED FRO*M* A WO*M*MAN TO A D*RA*GOU*N*. Ch. IV.

AND aH̄ be it *þat* þeise thinge*s* touche*n* not to .o. way neue*r*theles þei touchen to *þat* þat I haue hight ȝou to schewe ȝou a p*ar*tie of custumes & mane*r*es & dyue*r*sitees of contrees. And for this is the firste contree *þat* is discordant in feyth & in beleeue & varieth fro*m* oure feyth on this half the see, *per*efore I haue sett it here, *þat* ȝee may knowe the dyue*r*sitee *þat* is betwene oure feyth & theires. For many me*n* han gret liky*n*g to here speke of straunge thinge*s* of dyue*r*se contreyes. [1] Now retu*r*ne I aȝen for to teche ȝou the way fro*m* Constantynoble to Ieru*sal*em. He *þat* wol þorgh̄ Turkye he goth toward the cytee of Nike & passeth þorgh the ȝate of Chieuetout & aH̄ weys me*n* seen before he*m* the hiH̄ of Chieuetout *þat* is right high & it is a myle & an half fro*m* Nike. And whoso wil go be watre be the brace of seynt George & by the see where seynt Nicholas lyeth̄ & toward many o*þe*r places First me*n* goth̄ to an jle *þat* is clept Sylo. In *þat* Ile groweth Mastyk on smale trees & out of he*m* cometh gomme as it were of plombtrees or of cherietrees.

These variations of Church rules, though no part of an Itinerary, are yet curious to notice.

[1 fol. 10 *a*]

The land road.

The sea voyage.

Pathmos. And after gon men þorgh the Ile of Pathmos & þere wrot seynt Joñn the Euuangelist the apocalips. And 3ee schuH vnderstonde þat seynt Joñn was of age .xxxij. 3eer whan oure lord suffred his passioun And after his passioun he lyuede .lxvij. 3eer And in the .c. 3eer of his age he dyede. From Pathmos men gon vnto Ephesim a faire citee & nygh to the see And þere dyede seynte Joñn & was buryed behynde the high awtiere in a toumbe. And þere is a fair chirche For cristene men weren wont to holden þat place alweys. And in the tombe of seynt Joñn is nought but Manna þat is clept Aungeles mete for his body was translated in to paradys. And Turkes holden now aH þat place & the citee & the chirche And aH Asie the lesse is ycleped Turkye. And 3ee schuH vnderstonde þat seynt Joñn leet make his graue þere in his lyf & leyd himself þerejnne aH quyk And þerfore somme men seyn þat he dyed nought, but þat he resteth þere til the day of doom. And forsothe þere is a gret merueyle for men may see þere the erthe of the tombe [1] apertly many tymes steren & meuen as þere weren quykke thinges vnder. And from Ephesim men gon þorgh many Iles in the see vnto the cytee of Paterane where seynt Nicholas was born & so to martha where he was chosen to ben Bisschopp & þere groweth right g[o]de wyn & strong And þat men callen wyn of martha. And from thens gon men to the Ile of Crete þat the Emperour 3af somtyme to Janeweys And þanne passen men þorgh the Iles of Colcos & of lango of the whiche Iles ypocras was lord offe. And somme men seyn þat in the Ile of lango is 3it the doughter of ypocras in forme & lykness of a gret dragoun þat is an hundred fadme of lengthe as men seyn, for I haue not seen hire. And þei of the Iles callen hire lady of the lond And sche lyeth in an olde castell in a cave & scheweth twyes or thryes in the 3eer and sche doth non harm to no man but 3if men don hire harm. And sche was thus chaunged & transformed from a fair damysele in to lykness of a dragoun be a Goddess þat was clept Deane. And

St. John lived a hundred years.

He died and was buried in Ephesus.

His grave contains mannah, for his body is in Paradise.

The Turks hold Asia Minor.

St. John lay down in his grave alive. Some believe he is not dead.

The soil of his grave moves as if a live thing stirred below.

Patera, the birthplace of St. Nicholas.

[1 fol. 10 b]

Crete has been granted to the Genoese.

Hippocrates' daughter has been transformed into a dragon by Diana.

men seyn þat sche schal so endure in þat forme of a dragoun vnto tyme þat a knyght come þat is so hardy þat dar come to hire t kisse hire on þe mouth and þan schall sche turne aȝen to hire owne kynde t ben a womman aȝen but after þat sche schaH not lyuen longe. And it is not longe sithen þat a knyght of the [hospital of] Rodes þat was hardy t doughty in armes seyde þat he wolde kyssen hire. And whan he was vpon his coursere t wente to the casteH t entred in to the cave the dragoun lifte vp hire hed aȝenst him And whan the knyght saugh hire in þat forme so hidous t so horrible he fleygh awey t the dragoun bare the knyght vpon a roche mawgree his hede And from þat roche sche caste him in to the see t so was lost bothe hors t man. And also a ȝonge man þat wiste not of the dragoun wente out of a schipp t wente þorgh the Ile til þat he come to the castell t cam in to the cave and wente so longe til þat he fond a chambre t þere he saugh a damysele þat kembed hire hede t lokede in a myrour. And sche hadde meche tresoure abouten hire t he trowede þat sche hadde ben a comoun womman þat dwelled þere to resceyue men to folye. And he abode tiH the damysele saugh [t]he schadewe of him in the myrour. And sche turned hire toward him t asked hym what he wolde And he seyde he wolde ben hire lemman or paramour and sche asked him ȝif þat he were a knyght t he seyde nay. And þan sche seyde þat he myghte not ben hire lemman But sche bad him gon aȝen vnto his felowes t [let] make him knyght t come aȝen vpon the morwe t sche scholde come out of the cave before him t þanne come and kysse hire on the mowth. t haue no drede, for I schaH do þe no maner harm all be it þat þou see me in lykeness of a dragoun For þough þou se me hidouse t horrible to loken onne I do þe to wytene þat it is made be enchauntement. For withouten doute I am non oþer þan þou seest now, a womman, [1] And þerfore drede þe nought. And ȝif þou kisse me þou schalt haue aH this tresoure t be my lord t lord also of all þat Ile. And

She can only be reconverted into a woman if a knight dares kiss her.

A bold knight of Rhodes would try the adventure,

[fol. 11 a]

but he fled in terror and she cast him into the sea.

Another young man came upon the damsel in her fair natural shape, and asked for her love.

She replied that he must be knighted first and he might then gain herself, her treasure and her island.

But he must not be afraid of her dragon's shape.

[1 fol. 11 b]

When he had been knighted, he came back, but fled in terror at her sight.

he departed fro hire ꝑ wente to his felowes to schippe ꝑ leet make him knyght ꝑ cam aȝen vpon the morwe for to kysse this damysele. And whan he saugh hire comen out of the cave in forme of a dragoun so hidouse ꝑ so horrible he hadde so gret drede ꝓat he fleygh̄ aȝen to the schipp ꝑ sche folewed him. And whan sche sawgh ꝓat he turned not aȝen sche began to crye as a thing ꝓat hadde meche sorwe And ꝓanne sche turned aȝen in to hire cave And anon the knyght dyede ꝑ sithen hiderwardes myghte no knyght se hire but ꝓat he dyede anon. But whan a knyght cometh ꝓat is so hardy to kisse hire he schall not dye, but he schall turne the damysele in to hire right forme ꝑ kyndely schapp ꝑ he schal be lord of all the contreyes ꝑ Iles abouceyd. And from ꝓens men comen to the Ile of Rodes the whiche Ile hospitaleres holden ꝑ gouernen And ꝓat token ꝓei sumtyme from the Emperour And it was wont to be clept Collos ꝑ so calle it the Turkes ȝit And seynt Poul in his epistles writeth to hem of ꝓat Ile Ad Collocenses. This Ile is nygh .viij$^{c}$. myle long from Constantynoble.

She cried with sorrow, and he soon died. Since then, no knight can see her and live.

She may yet be freed by a kiss.

Rhodes belongs to the Hospitalers.

The Colossians of Paul's epistle were the people of Rhodes.

## Ch. V. [OF DIVERSITIES IN CYPRUS; OF THE ROAD FROM CYPRUS TO JERUSALEM, AND OF THE MARVELS OF THE FOSS FULL OF SAND.]

The wines of Cyprus.

And from this Ile of Rodes men gon to Cipre where beth many [wynes] (1) ꝓat first ben rede ꝑ after .o. ȝere ꝓei becomen white And ꝓeise wynes ꝓat ben most white ben (2) most clere ꝑ best of smeƕ. And men passen be ꝓat way be a place ꝓat was wont to ben a gret cytee ꝑ a gret lond ꝑ the cytee was clept Cathaillye, the whiche cytee [1] ꝑ lond was lost ꝓorgh folye of a ȝonge man. For he had a fayr damysele ꝓat he loued wel to his paramour ꝑ sche dyed sodeynly ꝑ was don in a tombe of marble ꝑ for the grete lust ꝓat he had to hire he wente in the nyght vnto hire tombe ꝑ opened it ꝑ went in ꝑ lay be hire ꝑ wente

In Satalia was a lover who desecrated the grave of a dead lady.

[1 fol. 12 *a*]

(1) vynes, C. (2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
*þer*e com a voys to hi*m* ꝛ seyde: Go to the tombe of *þat*
wo*m*man ꝛ open it ꝛ behold what *þ*ou hast begoten on
hire ꝛ ȝif *þ*ou lette to go *þ*ou schalt haue a gret harm.
And he ȝede ꝛ opened the tombe ꝛ *þer*e fleygħ out an
Edder*e* rigħt hidous to see, the whiche als swythe fleigħ
aboute the cytee ꝛ the contree ꝛ sone after the cytee sank
down ꝛ *þer*e be*n* manye *per*ilouse passages *with* oute*n*
fayle. Fro*m* Rodes to Cypre be*n* .v. myle ꝛ more, But
me*n* may gon to Cypre ꝛ come not at Rodes. Cypre is
rigħt a gode Ile and a fair ꝛ a gret and it hath .iiij.
princypaħ cytees *with*in him And *þer*e is an Erchebysshopp
at Nichosie ꝛ .iiij. othere bysschoppes in *þat* lond. And
at Famagost is on of the princypall hauenes of the see,
*þat* is in the world And þere arryue*n* cristene me*n* ꝛ
sarazynes ꝛ men of aħ nacyons. In Cipre is the hiħ of
the holy cros ꝛ *þer*e is an abbeye of monke*s* blake And
*þer*e is the cros of Dismas the gode theef as I haue seyd
before, And su*m*me me*n* trowen *þat* *þer*e is half the cross
of oure lord but it is not so and þei don euyħ *þat* make
men to beleeue so. In Cipre lyth seynt zenomyne of
who*m* men of *þat* contree maken gret solempnytee. And
in the casteħ of amoure lyth the body of seynt Hyllarie
ꝛ me*n* kepen it right[1] worschipfully. And besyde Famagost
was seynt Barnabee the Apostle born. In Cipre me*n*
hunten *with* Papyouns *þat* be*n* lyche lyberde*s* ꝛ þei
taken wylde bestes right well and þei be*n* somdeħ more
*þ*an lyou*n*s ꝛ þei taken more scharpelych the bestes ꝛ
more delyue*r*ly *þ*an don hou*n*des. In Cipre is the mane*r*e
of lorde*s* ꝛ all o*þ*ere me*n* aħ to eten on the erthe, for þei
make dyches in the erthe aħ aboute in the halle depe to
the knee ꝛ þei do paue he*m* And whan þei wil ete þei
gon *þer*e in ꝛ sytten þere. And the skyħ is for þei may
be the more fressch for *þat* lond is meche more hotte*r*e
*þ*an it is here. And at grete festes ꝛ for straungeres þei
setten formes ꝛ tables as me*n* don in this contree, but þei
had leue*r* sytten in the erthe. From Cypre men gon to

An adder rose from the grave, and the city sank down.

In Cyprus is the busy harbour of Famagosta.

In Cyprus are the cross of the good thief,

and the shrines of St. Zenomyne and St. Hilary.

[1] fol. 12 b]

Hunting leopards are used there.

Meals are taken in sunk ditches in which it is cool.

the lond of Jerusalem be the see and in a day ꝛ in a nyght he þat hath gode wynd may come to the hauene of Thire þat now is clept Surrye. There was somtyme a gret cytee ꝛ a gode of crystenemen but sarazins han destroyed it a gret partye And þei kepe þat haue right weH for drede of cristene men. Men myghte go more right to þat hauene ꝛ come not in Cypre But þei gon gladly to Cipre to reste hem on the lond or eH to byggen thinges pat þei haue nede to here lyuynge. On the see syde men may fynde many rubyes. And þere is the welle of the whiche holy writt speketh offe ꝛ seyth: FONS ORTORUM ꝛ PUTEUS AQUARUM VIUENCIUM, þat is to seye: the welle of gardyns ꝛ the dych of lyuynge watres. In this cytee of Thire seyde the womman to oure lord: BEATUS VENTER QUI TE PORTAUIT ꝛ UBERA QUE SUCCISTI, þat is to seye: Blessed be the body þat þe baar ꝛ the pappes þat þou sowkedest. And þere oure lord forȝaf[1] the womman of Chananee hire synnes And before Tyre was wont to be the ston on the whiche oure lord sat ꝛ prechede ꝛ on þat ston was founded the chirche of seynt sauyour. And .viij. myle from Tyre toward the Est vpon the see is the cytee of Sarphen in sarept of sydonyens And þere was wont for to dwelle helye the prophete ꝛ þere reysed he Jonas the wydwes sone from deth to lyf. And .v. myle fro sarphen is the cytee of Sydon of the whiche citee Dydo was lady þat was Eneas wif after the destruction of Troye ꝛ þat founded the cytee of Cartage in Affrik ꝛ now is cleped Sydon Sayete. And in the cytee of Tyre regned Agenore the fader of Dydo. And .xvj. myles from Sydon is Beruth And fro Beruth to Sardenare is .iij. iourneyes And from Sardenar is .v. myle to Damask. And whoso wil go longe[r] tyme on the see ꝛ come nerre to Jerusalem he schal go fro Cipre be see to the port Jaff For þat is the nexte hauene to Jerusalem. And the town is called Jaff for on of the sones of Noe þat hight Japhet founded it ꝛ now it is clept Joppe. And ȝee schuH vnderstonde þat it is on of the oldest

Tyre is the first port on the passage to Jerusalem.

Scriptural associations of Tyre.

[1 fol. 13 a]

Sarphen or Sarepta.

Sydon, the home of Dido.

Beyrouth.

Jaffa.

townes of the world For it was founded before Noeis flode And ȝit þere scheweth in the roche þer as the Irene cheynes were festned þat Andromade a gret Geaunt was bounden with t put in prisoun before Noees flode of the whiche geant is a ryb of his syde þat is .xl. fote longe. And whoso wil arryue at the firste port of Thire or of Surre þat I haue spoken of before may go be londe ȝif he wil to Jerusalem. And men goth fro Surre vnto the citee of Dacoun[1] in a day And it was clept somtyme Tholomayda And it was somtyme a cytee of cristenemen fuH fair but it is now destroyed t it stont vpon the see. And fro venyse to Akoun be see is .mm t iiij. myles of lombardye And fro Calabre or fro Cecyle to Akoun be see is a .mccc. myles of lombardye And the Ile of Crete is right in the myd weye. And besyde the cytee of Akoun to ward the see vj. furlonges on the right syde toward the south is the hiH of Carmelyn where helyas the prophete dwelled t þere was first the ordre of frere carmes founded. This hiH is not right gret ne fuH high And at the fote of this hiH was somtyme a gode cytee of cristenemen þat men cleped Cayphas for Cayphas first founded it but it is now aH wasted. And on the lift syde of the hill Carmelyn is a town þat men clepen Saffre t þat is sett on anoþer hiH þere seynt James t seynt John were born And in the worschipe of hem þere is a fair chirche. And fro Tholomayda þat men clepen now akoun vnto a gret hiH þat is clept [Scala Tyriorum is a .c. furlonges. And þere besyde renneth a lytil ryuer þat is clept] Belon. And þere nygh is the Foss of Mennon þat is aH round t it is an hundred cubytes of largeness t it is aH fuH of graueH schynynge brighte of the whiche men maken faire verres t clere. And men comen fro fer by watre in schippes t be londe with cartes for to fetten of þat graueH And þough þere be neuere so meche taken awey þere of on the day at morwe it is as fuH aȝen as euere it was[2] And þat is a gret meruaille. And þere is eueremore gret wynd in þat Foss þat stereth eueremore the graueH t maketh it

Andromade the giant.

From Tyre to Jerusalem by land.

Acre or Ptolemaïs. [1 fol. 13 b]

Distances from Acre.

Carmel.

Haifa.

Sepphoris.

The pit from which sand is obtained for making glass.

[2 fol. 14 a]

Glass made from metal

trouble And ȝif ony man do þere ꝑ jnne ony maner metaH it turneth anon to glass. And the glass þat is made of þat graueH ȝif it be don aȝen in to the graueH it turneth anon in to graueH as it was first And perfore somme men seyn þat it is a swelogh̄ of the grauely see. Also from

Gaza.

Akoun aboue seyd gon men forth .iiij. iournees to the citee of Palestyne þat was of the Philistyenes þat now is clept Gaza þat is a gay cytee ⁊ a riche ⁊ it is right fayr ⁊ fuH of folk ⁊ it is a lytill fro the see. And from this cytee

Samson Delilah, and the Philistines.

brought Sampson the stronge the ȝates vpon an high̄ lond whan he was taken in þat cytee And þere he slowgh in a paleys the kyng ⁊ hymself ⁊ gret nombre of the beste of the Philistienes the whiche had put out his eyen ⁊ schauen his hed ⁊ enprisound him be tresoun of Dalida his paramour, And þerefore he made falle vpon hem a gret halle whan þei were at mete. And from þens gon

Land journey to Jerusalem.

men to the cytee of Cesaire ⁊ so to the casteH of Pylgrymes ⁊ so to Ascolonge ⁊ þan to Jaff ⁊ so to Jerusalem. And whoso wiH go be londe þorgh̄ the lond of Babyloyne where the sowdan dwelleth comonly he moste gete grace of him ⁊ leue to go more sikerly þorgh̄ þo londes ⁊ contrees And for to go to the mount of synay before þat men gon to Jerusalem ⁊ þanne turne aȝen to Jerusalem he scha go fro Gaza to the casteH of Daire. And after þat men comen out of Surrye ⁊ entren in to wylderness ⁊ þere the weye is fuH[1] sondy. And þat wylderness ⁊ desert lasteth .viij. iourneyes but aH weys men fynden gode jnnes ⁊ aH þat hem nedeth of vytaylle, And men clepen þat wylderness Achellek. And whan a man cometh out of þat desert he entreth in to Egypt þat me clepen Egipt Canopat And after oþer langage men clepen it Morsyn. And þere first men fynden a gode toun þat is clept Beleth̄ ⁊ it is at the ende of the kyngdom of Halappee ⁊ from þens men gon to Babyloyne ⁊ to Cayre

To reach Cairo and obtain the sultan's licence for a pilgrimage to Sinai, one should pass the desert

[1 fol. 14 b]

Egypt.

## OF MANYE NAMES OF SOUDANS, ꝛ OF THE TOUR OF BABILOYNE. Ch. VI.

AT Babyloyne þere is a faire chirche of oure lady where she dwelled .vij. ȝeer whan sche fleygħ out of the lond of Judee for drede of kyng heroud. And þere lyth the body of seynt Barbre the virgine ꝛ martyr And þere duelled Joseph whan he was sold of his brethren. And þere made Nabugodonozor the kyng putte .iij. children in to the forneys of fuyr for þei weren in the right trouthe of beleeue The whiche children men cleped Ananyá Azaria MizaeH as the psalm of *Benedicite* seith But Nabugodonozor cleped hem oþerwise Sydrak Misak ꝛ Abdenago þat is to seye god glorious, god victorious ꝛ god ouer all thinges ꝛ remes and þat was for the myracle þat he saugh goddes sone go with the children þorgħ the fuyre, as he seyde. þere duelleth the Soudan in his Calahelyk for þere is comounly his see in a fayr casteH strong ꝛ gret ꝛ wel sett vpon a roche. In þat casteH dueHe aH wey to kepe it ꝛ for to serue the sowdan mo þan .vj.ml persones þat [1] taken aH here necessaries of the sowdanes court. I oughte right wel to knowen it for I duelled with him as soudyour in his werres a gret while, aȝen the Bedoynes And he wolde haue maryed me fuH highly to a gret Princes doughter ȝif I wolde han forsaken my lawe ꝛ my beleue. But I thanke god I had no wiH to don it for nothing þat he behiglite me. And ȝee schuH vnderstonde þat the soudan is lord of .v. kyngdomes þat he hath conquered ꝛ apropred to him be strengthe And þeise ben the names: The kyngdom of Canapak þat is Egipt ꝛ the kyngdom of Jerusalem where þat Dauid ꝛ Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappee in the lond of Math ꝛ the kyngdom of Arabye þat was to on of the ,iij. kynges þat

Cairo, church of the Virgin,

shrine of St. Barbara.

The Three Holy Children.

The soudan's castle.

Its guard.

[1 fol. 15 *a*]

I refused to marry a Princess.

The soudan's five kingdoms:

Egypt, Jerusalem, Syria,

Aleppo, Arabia,

made offryng to oure lord whan he was born. And many opere londes he holdeth in his hond. And pere Caliph. with all he holdeth Calyffes, pat is a full gret thing in here langage And it is als meche to seye as kyng. 4
List of 16 soudans of Egypt. 1 And pere were wont to ben .v. soudans but now pere is nomo but he of Egypt. And the firste soudan was Zarocon pat was of Mede & was fader to Sahaladyn pat toke the Califfee of Egipt & slough him & was made soudan be 8
2. Saladin fights Richard Cœur de Lion; strengthe. After pat was soudan Sahaladyn in whoos tyme the kyng of Englond Richard the firste [was pere] with manye opere pat kepten the passage pat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12
3, 4. Boradyn And after him his nevewe. After pat the
[1 fol. 15 b] Comaynz [1] pat weren in seruage in Egipt felten hemse[l]f pat pei weren of gret power pei chesen hem a Soudan amonges
5. hem the whiche made him to ben cleped Melechsalan. 16
And in his tyme entred into the contree of the kynges of
fights St. Louis of France. France seynt Lowyȝs & faught with him & [he] toke him & enprisound him. And this was slayn of his owne seruantes And after pei chosen an other to be soudan 20
6. pat pei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on
7. of theise Comaynz regned pat highte Cachas & slough Turqueman for to be soudan & made him ben cleped 24
Melechemes. And after anoper pat hadde to name
8. Bendochdare pat slough Melechemes for to be Soudam & cleped him self Melechdare. In his tyme entred the gode
Edward I. when Prince of Wales. kyng Edward of Englond in Syrye & dide gret harm to 28
the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him
9. be heritage & made him to ben clept Meleschsach. But
10. another pat had to name Elphy chaced him out of the 32
contree & made him soudan. This man toke the cytee of Tripollee & destroyede manye of the cristene men the ȝeer of grace .Mill cc iiij score & ix. And after was he enprisound of another pat wolde be Soudan but he was 36

l. 14, sef. C.

anon slayn. After þat was the sone of Elphy chosen to
ben Soudan ⁊ cleped him Mellethasseraf ⁊ he tok the 11.
citee of Akoun ⁊ chaced out the cristene men ⁊ this was
also enpoysond. And þan was his brother ymade Soudan
⁊ was cleped Melechnasser And after on þat was clept 12.
Guytoga toke him ⁊ put him in prisoun in the casteH of 13.
[1] MountryuaH ⁊ made him Soudan be strengthe ⁊ cleped [1 fol. 16a]
him MelechcadeH ⁊ he was [a] (1) Tartaryne. But the
Comaynz chaced him out of þe contree ⁊ diden hym
meche sorwe And maden on of hem self soudan þat
hadde to name lachyn ⁊ he made him to ben clept 14.
Melechmanser the whiche on a day pleyed at the chess
⁊ his swerd lay besyde him ⁊ so befeH þat on wratthed
him ⁊ with his owne propre swerd he was slayn. And
after þat þei weren at gret discord for to make a soudan
And fynally þei accordeden to Melechnasser þat Guytoga
had put in prisoun at MountrivaH And this regnede
longe ⁊ gouerned wisely so þat his eldest sone was chosen
after him Melechmader the whiche his brother leet sle 15.
priuyly for to haue the lordschipe ⁊ made him to ben
clept Melechmadabron ⁊ he was Soudan whan I departed 16.
fro þo contrees. And wyte ȝee wel þat the Soudan may
lede out of Egipt mo þan .xx MiH. men of armes And out The soudan's power.
of Surrye ⁊ out of Turkye ⁊ out of oþer contrees þat he
holt he may arrere mo þan .l. MiH. and aH þo ben at his
wages And þei ben aH weys at him withouten the folk of
his contree þat is withouten nombre. And euerych of hem
hath be ȝere the mountance of .vj score. floreynes But it
behoueth þat euery of hem holde .iij. hors ⁊ a cameylle.
And be the cytees ⁊ be townes ben amyralles þat han His Emirs, or Governors.
the gouernance of the peple, On hath to gouerne .iiij.
⁊ anoþer hath to gouerne .v. anoþer mo ⁊ anoþer wel
mo And als many taketh the AmyraH be him allone as
aH the oþer [2] souldyours han vnder hym And þerfore [2 fol. 16b]
whan the Soudan wiH avance ony worthi knyght he
maketh him a amiraH. And whan it is ony derthe the

(1) MS. of.

knyghtes ben right pore & þanne þei sellen bothe here
His four wives. hors & here harneys. And the Soudan hath .iiij. wyfes on
cristene & .iij. sarazines of the whiche on dwelleth at Ierusalem & anoþer at Damasce & anoþer at Ascolon And whan hem lyst þei remewen to oþer cytees And whan the Soudane wiH he may go to visite hem whan him list.
His concubines. And he hath as many paramours as him lyketh. For he maketh to come before him the fairest & the nobleste of birthe & the gentylleste damyseles of his contree And he maketh hem to ben kept & serued fuH honourabely And whan he wole haue on to lye with him he maketh hem aH to come before him And he beholdeth in aH whicH of hem is most to his plesance & to hire anon he sendeth or casteth a ryng fro his fynger And þanne anon sche schaH ben bathed & richely atyred & anoynted with delicat thinges of swete smeH & þan lad to the Soudanes chambre, and þus he doth als often as hiꝑ list whan he will haue
How strangers are received in audience. onye of hem. And before the soudan cometh no strangier but ȝif he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse & as the sarazins vsen. And it behoueth þat anon at the firste sight þat men see the
[1 fol. 17 a] Soudan be it in windowe or in what place elles [1] þat men knele to him & kysse the erthe For þat is the manere to do reuerence to the soudaun of hem þat speken with him. And whan þat messangeres of straunge contrees comen before him the meynee of the Soudan, Whan the strangeres speken to hym, þei ben aboute the souldan with swerdes drawen & gysarmez & axes, here armes lift vp in high with þo wepenes for to smyte vpon hem ȝif þei seye ony woord þat is displesance to the soudan.
No visitor is dismissed without some favour. And also no straungere cometh before him but þat he maketh him sum promys & graunt of þat the sowdan asketh resonabely beso it be not aȝenst his lawe. And so don oþere Prynces beȝonden For þei seyn þat noman schaH come before no Prynce but þat the souldan is bettre And schaH be more gladdere in departynge from his presence þanne he was at the comynge before hym. And

vnderstondeth̄ þat that Babyloyne þat I haue spoken offe where þat the Soudan duelleth is not þat gret Babyloyne where the dyuersitee of langages was first made for vengeance by the myracle of god whan the grete tour of Babel was begonnen to ben made of the whiche the walles weren .lxiiij. furlonges of heigh̄te. þat is in the grete desertes of Arabye vpon the weye as men gon toward the kyngdom of Caldee. But it is fuH longe sith þat ony man durste neygh̄e to the tour for it is aH desert t fuH of dragouns t grete serpentes t fuH of dyuerse venymouse bestes aH abouten. þat tour with the cytee was of .xxv. myle in cyrcuyt of the walles As þei of the contree seyn [1] t as men may demen by estimacioun after þat men tellen of the contree. And þough it be clept the tour of Babiloyne ȝit natheles þere were ordeyned withjnne many mansiouns and many gret dwellynge places in lengthe t brede And þat tour conteyned gret contree in circuyt, for the tour allone conteyned .x. myle sqware. þat tour founded kyng Nembroth þat was kyng of þat contree t he was the firste kyng of the world And he leet make an ymage in the lykness of his fader t constreyned aH his subgettes for to worschipe it. And anon begonnen othere lordes to do the same And so begonnen the ydoles t the symulacres first. The town t the cytee wereH fuH wel sett in a fair contree t a playn þat men clepen the contree of Samar of the whiche the walles of the cytee weren .cc. cubytes in heighte t .l. cubytes of depnes. And the Ryuere of Eufrate ran þorgh̄ out the cytee t aboute the tour also. But Cirus the kyng of Perse toke from hem the ryuere t destroyed aH the cytee and the tour also. For he departed þat Ryuere in .ccc. t .lx. smale ryueres be cause þat he had sworn þat he scholde putte the ryuere in such̄ poynt þat a womman myghte wel passe þere with outen castynge of of hire clothes for als moche as he hadde lost many worthi men þat troweden to passen þat ryuere be swymmynge. And from Babyloyne where the soudan dwelleth to go right betwene the Oryent t the Septem-

Cairo, or Babylon the Less, distinguished from Babylon the Great, where the Tower of Babel was built.

Extent of the Tower and the city around it.

[1 fol. 17 b]

Nimrod introduced idolatry.

King Cyrus avenged himself on the Euphrates by dividing it into brooks.

Babylon the Great is in Persia, far from Babylon the Less.

tryon toward the grete Babyloyne is xl. iourneyes to passen be desert. But it is not the grete Babiloyne in the lond t in the powere of the seyd Soudan but it is in

[1 fol. 18 a]

the power and the lordschipe of Persye. [1] But he holdeth it of the grete Chane þat is the gretteste Empe*r*our t the

Power and greatness of the Great Chan.

most sou*er*eyn lord of aH the p*ar*ties be3onde t he is lord of the iles of Cathay t of manye o*þer*e iles t of a gret p*ar*tie of Inde And his lond marcheth vnto Prestre Johnes lond And he holt so moche lond that he knoweth not the ende And he is more myghty t gret*ter* lord w*ith*out*en* comp*ar*soun þan is the Soudan. Of his ryaH estate t of his myght I schaH speke more plenerly when I schall speke of the lond t of the contree of ynde.

Mahomet's shrine is in Methon in Arabia.

Also the cytee of Methon where Machomet lyth is also of the grete des*er*tes of Arabye. And þ*er*e lith the body of hym fuH honourabely in here temple þat the Sarazines clepen Musketh. And it is fro Babyloyne the lesse where the Soudan dwelleth vnto Methon abouesеyd in to a .xxxij. iourneyes. And wyteth wel þat the rewme of Arabye is a full gret contree, but þ*er*e in is ou*er* moche

The desert is barren from lack of water only.

desert And noman may dweH þ*er*e in þat des*er*t for defaute of wat*er*. For þat lond is aH grauelly t fuH of sond And it is drye t no thing fructuous be cause þat it hath no moysture t þ*er*fore is þ*er*e so meche desert. And 3if it hadde Ryueres t welles t the lond also were as it is in o*þer* p*ar*tyes it scholde be*n* als fuH of peple t als fuH enhabyted w*ith* folk as in other place*s*. For þ*er*e is fuH gret multitude of peple where as the lond

Extent of Arabia.

[2 fol. 18 b]

is enhabyted. Arabye dureth fro the endes of the reme of Caldee vnto the laste ende of [2] Affryk t marcheth to the lond of ydumee toward the ende of Botron. And in Caldee the chief cytee is Baldak And of Affryk the

Carthage, Dido and Eneas.

chief cytee is Cartage þat Dydo þat was Eneas wif founded The whiche Eneas was of the cytee of Troye t aft*er* was kyng of Itaylle. Mesopotamye streccheth also vnto the desertes of Arabye t it is a gret contree. In

Haran.

this contree is the cytee of Daraym where abrahames

fader duelled ŧ from whens Abraham departed be commandement of the AungeH. And of þat cytee was Effraym þat was a gret clerk ŧ a gret doctour And Theophilus was of þat cytee also þat oure lady sauede from oure enemye. And Mesopotayme dureth fro the ryuere of Eufrates vnto the ryuere of Tygris. For it is betwene þo .ij. ryueres. And beȝonde the ryuere of Tygre is Caldee þat is a fuH gret kyngdom. In þat rewme, at Baldak abouesеyd was wont to duelle the Calyffez þat was wont to ben bothe as Emperour ŧ Pope of the Arabyenez so þat he was lord spiritueH ŧ temporeH And he was successour to Machomete ŧ of his generacioun. þat cytee of Baldak was wont to ben cleped Sutis ŧ Nabugodonozor founded it And þere duelled the holy prophete Daniel ŧ þere he saugh visiounes of heuene ŧ þere he made the exposicioun of dremes. And in old tyme þere were wont to be .iij. Calyffeez: He of Arabye, he of Caldeez And þei [1]dwelleden in the cytee of Baldak abouesеyd. And at Cayre besides Babyloyne duelled the Calyffee of Egypt ŧ at Marrok vpon the west see duelte the Calyffee of Barbaryenes ŧ of Affrycanes. And now is þere non of the Calyffeez ne nought han ben sithe the tyme of the Sowdan Sahaladyn For from þat tyme hider the Sowdaun clepeth him self Calyffee And so han the Calyffeez ylost here name. Also wyteth wel þat Babyloyne þe lesse where the Soudan duelleth ŧ (1) the cytee of Cayr þat is nygh besyde it ben grete huge cytees manye ŧ fayre and þat on sitt nygh þat other. Babyloyne sytt upon the ryuere of Gyson somtyme clept Nyle þat cometh out of Paradys terrestre. þat ryuere of Nyle aH the ȝeer whan the sonne entreth in to the signe of Cancer it begynneth to wexe And it wexeth aHweys als longe as the sonne is in Cancro ŧ in the signe of the lyoun). And it wexeth in such manere þat it is somtyme so gret þat it is .xx. cubytes or more of depness And þanne it doth gret harm to the godes þat ben vpon the lond For þanne

Mesopotamia, the home of Abraham, Ephraim and Theophilus.

Chaldea; Bagdad the seat of the Caliphs.

Nebuchadnezzar and Daniel.

The three Caliphates. [1 fol. 19 a]

Cairo.

The floods of the Nile.

(1) at, MS.

Times of dearth from excessive or insufficient floods.

may noman trauaylle to ere the londes for the grete moystness And þerfore is þere dere tyme in þat contree. And also whan it wexeth lytyH it is dere tyme in þat contree for defaute of moysture. And whan the sonne is in the signe of Virgo þanne begynneth the ryuere for to [1] wane & to decrece lytyl & lytyH So þat whan the sonne is (1) entred in to the igne of *libra* þanne þei entren betwene theise ryueres. This ryuere cometh rennynge from Paradys terrestre betwene the desertes of ynde & after it smytt vn to londe & renneth longe tyme many grete contrees vnder erthe And after it goth out vnder an high hill þat men clepen *Aloth* þat is betwene ynde & Ethiope the mountance of .v. monethes iourneyes fro the entree of Ethiope And after it envyrouneth aH Ethiope & Morekane & goth aH along fro the lond of Egipte vnto the cytee of Alisandre to the ende of Egipte and þere it falleth in to the see. Aboute this ryuere ben manye briddes & foules As Sikonyes þat þei clepen Ibes.

[1 fol. 19 b]

The Nile runs underground from India to Ethiopia.

The ibis is like a stork.

## Ch. VII. OF THE CONTREE OF EGIPT; OF THE BRID FENIX; OF ARABYE; OF THE CYTEE OF CAYRE; OF THE CONNYNGE TO KNOWEN BAWME AND TO PREUEN IT, AND OF THE GERNERES OF JOSEPH.

Egypt is long and no wider than the floods can reach.

EGYPT is a long contree but it is streyt þat is to seye narow for þei may not enlargen it toward the desert for defaute of water And the contree is sett along vpon the ryuere of Nyle be als moche as þat ryuere may serue be flodes or oþerwise þat whanne it floweth it may spreden abrood þorgh the contree, so is the contree large of lengthe. For þere it reyneth not but lityll in þat contree & for þat cause þei haue no water, but ȝif it [2] be of þat flood of þat ryuere. And for als moche as it ne reyneth not in þat contree but the eyr is alwey pure & cleer, þerfore in

The dry climate favours the study of astronomy.

[2 fol. 20 a]

(1) *is* repeated in MS.

þat contree ben the gode astronomyeres, for þei fynde þere no cloudes to letten hem. Also the cytee of Cayre is right gret & more huge þan þat of Babyloyne the lesse And it sytt abouen toward the desert of Syrye a lytill abouen the ryuere aboueseyd. In Egipt þere ben .ij. parties, The heghte þat is toward Ethiope & the loweness þat is towardes Arabye. In Egypt is the lond of Ramasses & the lond of Gessen. Egipt is a strong contree for it hath many schrewede hauenes be cause of the grete Roches þat ben stronge and daungerouse to passe by. And at Egipt toward the Est is the rede see þat dureth vnto the cytee of Coston & toward the west is the cytee of lybye þat is a full drye lond & lityll of fruyt, for it is ouer moche plentee of hete And þat lond is clept Fusth. And toward the partie meridionall is Ethiope & toward the north is the desert þat dureth vnto Syrye & so is the contree strong on all sydes. And it is wel a .xv. iourneyes of lengthe & more þan two so moche of desert & it is but .ij. iournees of largeness. And betwene Egipt & Nubye it hath wel a .xij. iournees of desert And men of Nubye ben cristen but þei ben blake as the Mowres for gret hete of the sonne. [1] In Egipt þere ben .v. prouynces, þat on hight SAHYTH þat other hight DEMESEER another RESICH, þat is an Ile in NYLE, Another ALISANDRE & another the lond of DAMYETE. þat citee was wont to be right strong but it was twyes wonnen of the cristene men And þerfore after þat the sarazines beten down the walles And with the walles & the toures þerof the sarazaines maden another cytee more fer from the see & clepeden it the newe Damyete, So þat now no man duelleth at the rathere toun of Damyete. At þat cytee of Damyete is on of the hauenes of Egypt & at Alisandre is þat other þat is a full strong cytee, But þere is no water to drynke, but 3if it come be condyt from Nyle þat entreth in to here cisternes, And who so stopped þat water from hem, þei myghte not endure þere. In Egypt þere ben but fewe Forcelettes or castelles be cause

Cairo lies up the river.

Higher and Lower Egypt.

Egypt is naturally strong on all sides.

Its extent.

[1 fol. 20 b]

Its five provinces.

Damiette twice taken by Christians, then rebuilt by Saracens.

Alexandria's water-supply from the Nile.

*þat* the contree is so strong of hi*m*self. NOTA OF A MERUEYLE. At the desertes of Egypte was a worthi man

St. Anthony the Great meets a satyr, who asks the saint to pray for him.

*þat* was an holy heremyte ⁊ þere mette w*i*th hi*m* a Monstre *þat* is to seyne a monstre is a þing difformed aȝen kynde bothe of man or of best or of ony þing elles ⁊ *þat* is cleped a Monstre. And this monstre *þat* mette w*i*th this holy heremyte was as it hadde be*n* a man *þat* hadde .ij. hornes trenchant on his forhede ⁊ he hadde a body lyk a man vnto þe navele [1] And benethe he hadde the body lych a goot ⁊ the heremyte asked hi*m* what he was. And the monstre answerde hi*m* ⁊ seyde he was a dedly creature such as god hadde formed ⁊ duelled in þo deser*t*es in purchacynge his sustynance, ⁊ besoughte the heremyte *þat* he wolde preye god for hi*m* the whiche þat cam from heuene for to saue*n* aH mankynde ⁊ was born of a mayden ⁊ suffred passiou*n* ⁊ deth as wee wel knowe*n*, be whom wee lyue*n* ⁊ ben. And ȝit is the hede w*i*th the .ij. hornes of *þat* monstre at Alisandre for a me*r*ueyle. In Egipt is the citee of Elyople *þat* is to seyne the cytee of the sonne. In *þat* cytee *þer*e is a temple made round after the schapp of the temple of Ieru*sa*lem. The prestes of *þat* temple han all here wrytynge*s* vnder the date of the foul *þat* is clept Fenix ⁊ *þer*e is non but on in aH the world And he cometh to brenne hi*m*self vpon the awtere of *þat* temple at the ende of .v. hundred ȝeer for so longe he lyueth. And at the .vc. ȝeres ende the prestes arraye*n* here awtere honestly and putten *þer*e vpon spices ⁊ sulphur vif ⁊ o*þ*er thinge*s* *þat* wole*n* brenne*n* lightly And þan the brid Fenix cometh ⁊ brenneth hi*m*self to askes. And the first day next after men fynden in the askes a worm And the seconde day next after me*n* fynden a brid quyk ⁊ *þ*arfyt And the thridde day next after he fleeth his wey And so *þer*e is no mo briddes of *þat* [2] kynde in aH the world but it allone ⁊ treuly *þat* is a gret myracle of god. And me*n* may wel lykne *þat* bryd vnto god be cause *þat* þere nys no god but on And also *þat* oure lord aroos from deth to lyue the thridde day. This bryd me*n* seen often

[1 fol. 21 a]

Heliopolis.

The bird Phœnix.

Every five hundred years it burns itself on an altar in a fire of spices and native sulphur.

[2 fol. 21 b]

The Phœnix is a symbol of Christ.

tyme fleen in þo contrees And he is not mecheles more þan an Egle And he hath a crest of fedres vpon his hed more gret þan the poocok hath ⁊ his nekke is ȝalow after
4 colour of an Orieñ þat is a ston wel schynynge. And his bak is coloured blew as ynde And his wenges ben of purpre colour And the tayñ is ȝelow ⁊ red, castynge his tayñ aȝen in travers. And he is a fuñ fair brid to
8 loken vpon aȝenst the sonne, for he schyneth full gloriously ⁊ nobely. Also in Egipt ben gardynes þat han trees ⁊ herbes þe whiche beren frutes .vij. tymes in the ȝeer And in þat lond men fynden manye fayre Emeraudes
12 ⁊ ynowe And perfore þei ben pere grettere cheep. Also whan it reyneth ones in the somer in the lond of Egipt þanne is añ the contree fuñ of grete myzs. Also at Cayre
16 þat I spak of before sellen men comounly bothe men ⁊ wommen of other lawe as we don here bestes in the markat. And þere is a comoun hows in þat cytee þat is añ fuñ of
20 smale furneys ⁊ thider bryngen wommen of the toun here eyren of hennes of gees ⁊ of dokes for to ben put into. þo forneyses And þei þat kepen þat hows coueren hem with hete of hors dong Withouten henne goos or doke
24 or ony oþer foul. And at the ende [1] of .iij. wokes or of a moneth þei comen aȝen ⁊ taken here chikenes ⁊ norisschen hem ⁊ bryngen hem forth so þat añ the contree is fuñ of
28 hem And so men don þere bothe winter ⁊ somer. Also in þat contree ⁊ in oþere also men fynden longe Apples to selle in hire cesoun ⁊ men clepen hem Apples of Paradys
32 ⁊ þei ben right swete ⁊ of gode sauour And þogh ȝee kutte hem in neuer so many gobettes or parties ouerthwart or endlonges euermore ȝee schull fynden in the myddes the figure of the holy cros of oure lord Ihesu
36 But þei wil roten within .viij. dayes And for þat cause men may not carye of þo apples to no fer contrees. Of hem men fynden the mountance of an hundred in a bascat to selle ⁊ þei han grete leues of a fote ⁊ an half of lengthe ⁊ þei ben couenably large. And men fynden þere also the appuñ tree of Adam þat han a byte at on

It is yellow, blue and purple.

Seven crops in a year. Emeralds.

Mice.

The slave-market.

The incubators.

[1 fol. 22 *a*]

Apples of Paradise.

Adam's apples.

of the sydes And þere be*n* also Fige trees þat bere*n* no leves but fyges vpon the smale braunches & me*n* clepe*n* hem Figes of PHAROON. Also besyde CAYRE *with*oute*n* þat cytee is the feld where Bawme groweth And it cometh out on smale trees þat be*n* no*n* hyere þan to a mannes breek girdiH & þei seme*n* as wode þat is of the wylde vyne. And in þat feld be*n* .vij. welles þat oure lord Ihesu crist made *with* on of his feet whan he wente to pleyen *with* oþer children. þat feld is not so wel closed but þat me*n* may entre*n* at here owne list, But in þat cesou*n* þat the [1] bawme is growynge me*n* put þere to gode kepynge þat no man(1) dar be*n* hardy to entre. This bawme groweth in no place but only þere And þough þat men bryngen of þe plauntes for to planten in oþer contrees þei growen wel & fayre but þei bryngen forth no fructuous thing. & the leves of bawme ne faHe nought. And me*n* kutten the braunches *with* a scharp flyntston or *with* a scharp bon whanne me*n* wil go to kutte he*m*, For who so kutte he*m* *with* jren it wolde destroye his ve*r*tue & his nature. And the sarazines clepen the wode ENOCHBALSE, And the fruyt the whicHe þat is as quybybes þei clepen ABEBISSAM And the lycour þat droppeth fro the braunches þei clepen Guybalse. And me*n* maken aH weys þat bawme to ben tyled of the cristen me*n* or elles it wolde not fructyfye As the Sarazins seyn he*m*self for it hath be*n* oftentyme pre*u*ed. Men seyn also þat the bawme groweth in ynde the more in þat deser*t* where Alysaundre spak to the trees of the sonne & of the mone But I haue not seen it For I haue not be*n* so fer abouen vpward because þat þere be*n* to many verilouse passages. And wyte ȝee wel þat a man oughte to take gode kepe for to bye bawme but ȝif he cone knowe it right wel, for he may right lyghtly be*n* disceyued For me*n* selle*n* a gomme þat me*n* clepe*n* Turbentyne in stede of bawme And þei putte*n* þereto a litiH bawme for to ȝeue*n* gode odour And summe putte*n*

Figs of Pharaoh.

The field where balm grows.

Wells made by the Infant Christ.

[1 fol. 22 *b*]

Balm will grow nowhere else.

The boughs should not be cut with iron.

Saracen names for the wood the fruit, and the gum.

Only Christians can grow balm.

It is said to grow in India Major.

It is sophisticated in various ways.

(1) entre, MS.

wax in oyle of the [1] wode of the fruyt of bawme ꝑ seyn ꝓat it is bawme And summe destyllen clowes of gylofre ꝑ of spykenard of Spayne ꝑ of oꝑere spices ꝓat ben wel smellynge ꝑ the lykour ꝓat goth out ꝓerof ꝓei clepe it bawme And ꝓus ben many grete lordes ꝑ oꝑere disceyued And ꝓei wenen ꝓat ꝓei han bawme ꝑ ꝓei haue non. For the Sarazines countrefeten it be sotyltee of craft for to disceyuen the cristene men as I haue seen full many a tyme. And after hem the marchauntes ꝑ the Apotecaries countrefeten it eftsones ꝑ ꝓanne it is lasse worth ꝑ a gret del worse. But ȝif it lyke ȝou I schall schewe how ȝee schull knowe ꝑ preue to the ende ꝓat ȝee schull not ben disceyued. First ȝee schull wel knowe ꝓat the naturell bawme is full cleer ꝑ of cytryne colour ꝑ strongly smellynge. And ȝif it be thikke or reed or blak it is Sophisticate ꝓat is to seyne contrefeted ꝑ made lyke it for disceyt. And vnderstondeth ꝓat ȝif ȝee wil putte a lityll bawme in the pawme of ȝoure hond aȝen the sonne, ȝif it be fyn ꝑ gode ȝee ne schull not suffre ȝoure hand aȝenst the hete of the sonne. Also taketh a lytill bawme with the poynt of a knyf ꝑ touche it to the fuyr ꝑ ȝif it brenne it is a gode signe. After take also a drope of bawme ꝑ put it into a dissch or in a cuppe with mylk of a goot And ȝif it be naturell bawme anon it wole take ꝑ beclippe the mylk. Or put a drope of bawme in clere water in a cuppe of syluer or in a clere bacyn ꝑ stere it wel with the clere water And ȝif ꝓat the [2] bawme be fyn ꝑ of his owne kynde the water schall neuere trouble, And ȝif the bawme be sophisticat ꝓat is to seyne countrefeted the water schall beco[m]e anon trouble. And also ȝif the bawme be fyn it schall falle to the botme of the vessell as ꝓough it were quyk syluer, For the fyn bawme is more heuy twyes ꝓan is the bawme ꝓat is sophisticat ꝑ countrefeted. Now I haue spoken of bawme ꝑ now also I schall speke of another thing ꝓat is beȝonde Babyloyne aboue the Flode of Nile toward the

Turpentine, wood of the balm-tree, cloves and spikenard are used as substitutes.

[1 fol. 23 a]

Saracens, merchants and apothecaries adulterate it.

Genuine balm is yellow and light.

It burns in the sun and in fire,

and curdles goat's milk.

[2 fol. 23 b]

It does not make clear water turbid.

l. 30, becone, C.

The Pyramids, or Garners of Joseph, where corn was kept in times of dearth.

desert betwene Affrik & Egypt þat is to seyne of the Gerneres of Joseph þat he leet make for to kepe the greynes for the perile of the dere 3eres. And þei ben made of ston full wel made of Masounes craft Of the whiche .ij. ben merueylouse grete & hye And the tobere ne ben not so grete. And euery Gerner hath a 3ate for to entre withjnne A lytiH hygh from the erthe For the lond is wasted & fallen sithe the Gerneres were made. And withjnne þei ben all full of serpentes And abouen the Gerneres' withouten ben many scriptures of dyuerse langages. And summen seyn þat þei ben sepultures of grete lordes þat weren somtyme but þat is not trewe For all the comoun rymour & speche is of all the peple [1] þere bothe fer & nere þat þei ben the Garneres of Joseph And so fynden þei in here scriptures & in here cronycles. On þat oþer partie, 3if þei weren sepultures þei scholden not ben voyd withjnne Ne þei scholde haue no 3ates for to entre withjnne. For 3ee may wel knowe þat tombes & sepultures ne ben not made of such gretness ne of suche highness, Wherfore it is not to beleue þat þei ben tombes or sepultures. In Egypt also þere ben dyuerse langages & dyuerse lettres & of oþer manere condicioun þan þere ben in oþer partes As I schall deuyse 3ou suche as þei ben And the names how thei clepen hem, To such entent þat 3ee mowe knowe the difference of hem & of othere.

They are not sepulchral monuments, [1 fol. 24 a]

for then they would neither be hollow, nor have any gates.

The Egyptian alphabet.

[Another alphabet.]

Ch. VIII. [fol. 24 b]

## OF THE YLE OF CECYLE; OF THE WEYE FRO BABYLOYNE TO THE MOWNT SYNAY; OF THE CHIRCHE OF SEYNTE KATERYNE, AND OF ALLE THE MERUAYLLES þERE.

More routes towards Egypt.

NOW wil I retourne a3en or I procede ony ferthere for to declare 3ou the othere weyes þat drawen towardes Babiloyne where the Soudan himself duelleth þat is at

the entree of Egypt, for als moche as many folk gon
þider first & after þat to the mownt Synay & after re-
tournen to Ierusalem, As I haue seyd 3ou here beforn.
For þei fulfillen first the more longe pilgrymage & after Many pilgrims go there and to Sinai before turning to Jerusalem.
retournen a3en be-the nexte weyes because þat the more
ny weye is the more worthi & þat is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But
for to fulfille here pilgrymages more esily & more sykerly
men gon first the longer weye rathere þan the nerere
weye. But whoso wil go to Babyloyne be another weye
more schort from þe contrees of the west þat I haue From the West, Northern Italy is first reached.
reherced before or from oþer contrees next fro hem, þan
men gon by Fraunce be Burgoyne & be Lombardye. It
nedeth not to telle 3ou the names of the cytees ne of
the townes þat ben in þat weye For the weye is comoun
& it is knowen of many nacyouns. And þere ben manye
havenes [where] þat men taken the see. Summe men taken
the see at [1] Gene, Somme at Venyse & passen be the see Genoa, Venice.
Adryatyk þat is clept the Goulf of Venyse, þat departeth [1 fol. 25 a]
ytaylle & Grece on þat syde. And somme gon to Naples Naples, Brindisi.
somme to Rome & from Rome to Brandys & þere þei
taken the see & in many othere places where þat hauenes
ben. And men gon be Tussye be Champayne be Calabre Tuscany, Campania, Apulia.
be Appuille & be the hilles of ytaylle be Chorisqe be Corsica, Sardinia.
Sardyne & be Cycile þat is a gret Ile & a gode. In þat
Ile of Cycile þer is a maner of a gardyn in the whiche Sicily and its garden.
ben many dyuerse frutes And the gardyn is alweys
grene & florisshing, all the cesouns of the 3eer als wel
in winter as in somer. þat Ile holt in compas aboute
.ccc & l. frensche myles And betwene Cycile & Itaylle
þere is not but a lytill arm of the see þat men clepen
the Farde of Mescyne And Cycile is betwene the see Straits of Messina.
Adryatyk & the see of lombardye, And fro Cycile in
to Calabre is but .viij. myles of lombardye. And in
Cycile þere is a manere of serpentes be the whiche men
assayen & preuen wheþer here children ben bastardes or The serpents that try the legitimacy of children.
none or of lawefull mariage, For 3if þei ben born in right

mariage the serpentes gon aboute hem ⁊ don hem non harm And ȝif þei ben born in avowtrie the serpentes byten hem ⁊ envenyme hem ⁊ thus manye wedded men preuen ȝif the children ben here owne. Also in þat Ile is the Mount Ethna þat men clepen Mount Gybell [1] ⁊ the wlcanes þat ben eueremore brennynge. And þere ben .vij. places þat brennen ⁊ þat casten out dyuerse flawmes and dyuerse colour And be the chaungynge of þo flawmes men of þat contree knowen whanne it schall be derthe or gode tyme or cold or hoot or moyst or drye or in all othere manere how the tyme schall be gouerned. And from Itaille vnto the wlcanes nys but .xxv. myle And men seyn þat the wlcanes ben weyes of helle. Also whoso goth be Pyse ȝif þat men list to go þat weye þere is an arm of the see where þat men gon to opere hauenes in þo marches And þan men passen be the Ile of GREEF þat is at GENE And after arryueth men in GRECE at the hauene of the cytee of Myrok or at the hauene of Valone or at the cytee of Duras, ⁊ þere is a Duk at Duras, or at opere hauenes in þo marches ⁊ so men gon to Costantynoble. And after gon men be watre to the Ile of Crete ⁊ to the Ile of Rodes ⁊ so to Cypre ⁊ so to Venyse ⁊ fro þens to Costantynoble, to holde the more right weye be see it is wel a ⁊ .m c viij ⁊ xx iiij. score myle of lombardye. And after from Cipre men gon be see ⁊ leven Ierusalem ⁊ all þat contre on the left hond vnto Egypt ⁊ arryuen at the cytee of DAMYETE þat was wont to ben full strong ⁊ it sytt at the entree of Egypt. And fro Damyete gon men to the Cytee of Alizandre þat sytt also vpon the see. In þat cytee was seynte katheryne beheded And þere was seynt [2] Mark the Euuangelist martyred ⁊ buryed, But the Emperour Leoun made his bones to ben brought to Venyse. And ȝit þere is at Alizandre a faire chirche all white withouten peynture and so ben all the othere chirches þat weren of the cristene men all white within, For the Paynemes ⁊ the Sarrazynes maden hem white for to fordon the ymages of seyntes þat weren

Etna and the volcanoes.

[1 fol. 25 *b*]

Pisa.

Corfu.

Valona, Durazzo.

Alexandria, the scene of St. Catherine's and of St. Mark's martyrdom.

[2 fol. 26 *a*]

Pictures whitewashed by Saracens.

peynted on the walles. þat cytee of Alizandre is wel Extent of Alexandria.
.xxx. furlonges in lengthe but it is but .x. on largeness
And it is a full noble cytee & a fayr. At þat cytee
entreth the ryuere of Nyle in to the see as I to 3ou haue
seyd before. In þat ryuere men fynden many precyouse
stones & meche also of lignum aloes And it is a manere Lignum aloes.
of wode þat cometh out of paradys terrestre the whiche
is good for manye dyuerse medicynes And it [is] right
dereworth. And from Alizandre men gon to Babyloyne Babylon the Less.
where the Soudan dwelleth þat sytt also vpon the ryuere
of Nyle, And this weye is most schort for to go streyght
vnto Babiloyne.

## OF THE WEYE THAT GOTH FROM BABILOYNE, VNTO THE MOWNT SYNAY, & OF THE MERUEYLES ÞERE. Ch. IX.

NOW schall I seye 3ou also the weye þat goth fro Babiloyne to the Mount of Synay where seynte To Mount Sinai.
kateryne lyth. He moste passe be the desertes of Arabye
Be the whiche desertes Moyses ladde the peple of Israel
And þanne passe men be the welle þat Moyses made with Moses made a well with his hand.
his hond in þo desertes whan the peple grucched for þei
fownden no$^{1}$thing to drynke. And þan passe men be [1 fol. 26 b]
the welle of Marach of the whiche the water was first The well of Marah.
bytter But the children of Israel putten þerejnne a tree
& anon the water was swete & gode for to drynke. And
þanne gon men be desert vnto the vale of Elyn In the Elim.
whiche vale ben .xij. welles And þere ben .lxxij. trees
of palme þat beren the dates The whiche Moyses fond
with the children of Israel, And fro þat valeye is but a
gode iourneye to the Mount of Synay. And whoso wil
go be another weye fro Babiloyne þan me goth be the
Rede see þat is an arm of the see OCCEAN. And þere The Red Sea.
passed Moyses with the children of Israel ouerthwart
the see all drye, Whan Pharao the kyng of Egypt chaced

hem, And þat see is wel a .vj. myle of largeness in lengthe. And in þat see was Pharao drowned ꝑ all his hoost þat he ladde. þat see is not more reed þan another see but in s[o]me place þereof is the graueH reed And þerfore men clepen it the rede see. þat see renneth to the endes of Arabye ꝑ of Palestyne, þat see lasteth more þan .iiij. iourneyes And þan gon men be desert vnto the vale of Elyn And fro þens to the mount of Synay. And ȝee may wel vndirstonde þat be this desert no man may go on horsbak because þat þere nys nouþer mete for hors ne water to drynke And for þat cause men passen þat desert with CameH, For the Camaylle fynt allwey mete on trees ꝑ on busshes þat he fedeth him with And he may wel faste fro drynk. ij. [1] dayes or .iij. And þat may non hors don. And wyte well þat from Babyloyne to the Mount Synay is well a .xij. gode iourneyes And sum men maken hem more And sum men hasten hem ꝑ peynen hem ꝑ þerefore þei maken hem lesse, And all weys fynden men latymeres to go with hem in the contrees ꝑ ferthere beȝonde into tyme þat men conne the langage. And it behoueth men to bere vitaiH with hem þat schall duren hem in þo desertes ꝑ oþer necessaries for to lyue by. And the Mount of Synay is clept the desert of Syne þat is for to seyne the bussch brennynge Because þat Moyses sawgh oure lord god many tymes in forme of fuyr brennynge vpon þat hiH And also in a bussch brennynge ꝑ spak to him And þat was at the foot of the hill. There is an Abbeye of Monkes wel bylded ꝑ wel closed with ȝates of Iren for drede of the wylde bestes. And the monkes ben Arrabyenes or men of Grece ꝑ þere [is] a gret couent And all þei ben as heremytes ꝑ þei drinken no wyn but ȝif it be on principaH festes And þei ben fuH deuoute men ꝑ lyuen porely ꝑ sympely with joutes ꝑ with dates And þei don gret abstynence ꝑ penaunce. þere is the chirche of seynte kateryne in the whiche ben manye lampes brennynge For þei han of oyle of Olyue ynow

The sand is red.

Horses cannot be used, but only camels.

[1 fol. 27 a]

From Babylon the Less to Sinai is a twelve days' journey.

Interpreters act as guides.

Origin of the name Sinai.

The Convent.

St. Catherine's Church.

1. 4, same, C.

bothe for to brenne in here lampes ꝛ to ete also And þat plentee haue þei be the myracle of god For the ravenes ꝛ the crowes ꝛ the chouȝes ꝛ oþer foules [1] of the contree [1 fol. 27 b]
assemblen hem þere euery ȝeer ones ꝛ fleen þider as in pilgrymage And euerych of hem bryngeth a braunche of the Bayes or of Olyue in here bekes in stede of offryng ꝛ leuen hem þere, of the whiche the monkes maken gret plentee of oyle ꝛ this is a gret meruaylle. And sith þat foules þat han no kyndely wytt ne resoun gon thider to seche þat gloriouse virgyne wel more oughten men þan to seche hire ꝛ to worschipen hire. Also behynde the awtier of þat chirche is the place where Moyses saugh oure lord god in a brennynge bussch And whanne the monkes entren in to þat place þei don of bothe hosen ꝛ schoon or botes alweys, Be cause þat oure lord seyde to Moyses: do of thin hosen ꝛ thi schon for the place þat þou stondest on is lond holy ꝛ blessed. And the monkes clepen þat place DOZOLEEL þat is to seyne the schadew of god. And besyde the high awtier .iij. degrees of heighte is the fertre of Alabastre where the bones of seynt Kateryne lyȝn And the prelate of the monkes scheweth the relykes to the pilgrymes And with an Instrument of syluer he froteth the bones ꝛ þanne þer goth out a lytyH oyle as þough it were a maner swetynge þat is nouther lych to oyle ne to bawme but it is full swete of smell. And of þat þei ȝeuen a lytill to the pilgrymes, for þere goth out but lityll quantitee of þat likour. And after þat þei schewen the heed [2] of seynte kateryne ꝛ the cloth þat sche was wrapped jnne þat is ȝit all blody, And in þat same cloth so ywrapped the aungeles beren hire body to the mount Synay ꝛ þere þei buryed hire with it. And þanne þei schewen the bussch þat brenned ꝛ wasted nought in the whiche oure lord spak to Moyses ꝛ opere relikes ynowe. Also whan the prelate of the abbeye is ded I haue vndirstonden be informacioun þat his lampe quencheth And whan þei chesen anoþer prelate ȝif he be a gode man ꝛ worthi to be prelate his lampe schal lighte with the grace of god with-

The birds bring twigs of olive-trees for making oil.

The spot where the Burning Bush appeared.

The sarcophagus of St. Catherine.

The miraculous oil.

The Saint's head. [2 fol. 28 a]

The miracle of the lamps going out and re-kindled without being touched.

outen touchinge of ony man. For euerych of hem hath a lampe be himself And be here lampes þei knowen wel whan ony of hem schall dye. For whan ony schall dye the lyght begynneth to chaunge t to wexe dym And ȝif he be chosen to ben prelate t is not worthi his lampe quencheth anon. And other men han told me þat he þat syngeth the masse for the prelate þat is ded he schall fynde vpon the awtier the name written of him þat schall ben prelate chosen. And so vpon a day I asked of the monkes bothe on t oþer how this befell, But þei wolde not telle me no thing Into the tyme þat I seyde þat þei scholde not hyde the grace þat god did hem but þat þei scholde publissche it to make the peple to haue the more deuocioun And þat þei diden synne to hide goddes myracle as me semed, For the myracles þat god hath don and ȝit [1]doth euery day ben the wytnesse of his myght t of his merueylles as dauid seyth in the psaultere: MIRABILIA TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi merueyles ben þi wytness. And þanne þei tolde me bothe on and oþer how it befell full many a tyme, But more I myghte not haue of hem. In þat abbeye ne entreth not no flye ne todes ne ewtes ne such foul venymouse bestes ne lyzs ne flees be þe myracle of god t of oure lady. For þere were wont to ben many suche manere of filthes þat the monkes weren in will to leve the place t the abbeye And weren gon fro thens vpon the mountayne abouen for to eschewe þat place. And oure lady cam to hem t bad hem turnen aȝen And from þens forewardes neuere entred such filthe in þat place amonges hem Ne neuere schall entre here after. Also before the ȝate is the welle where Moyses smot the ston of the whiche the water cam out plentevously. Fro þat abbeye men gon vp the mountayne of Moyses be many degrees t þere men fynden first a chirche of oure lady where þat sche mette the monkes whan þei fledden awey for the vermyn abouseyd. And more high vpon þat mountayne is the Chapell of helye the prophete And þat place þei

I admonished the monks to publish God's graces to them.

[1 fol. 28 b]

No vermin can enter the Monastery,

for the Virgin has banished them.

The ascent up the steps.

clepen Oreb, whereof holy writt speketh: ET AMBULAUIT IN FORTITUDINE CIBI ILLIUS VSQ*UE* AD MONTEM DEI OREB, þat is to [1]seyne: And he wente in strengthe of þat mete vnto the hill of god Oreb. And þere nygh is the vyne þat seynt Iohn the Euuangelist planted þat men clepen Reisins of Staphis. And a lytill abouen is the Chapell of Moyses & the roche where Moyses fleygh to for drede whan he saugh oure lord face to face, And in þat roche is printed the forme of his body For he smot so strongly & so harde him self in þat roche þat all his body was doluen withinne þorgh the myracle of god. And þere besyde is the place where oure lord toke to Moyses the .x. commandementes of the lawe. And þere is the caue vnder the roche where Moyses duelte whan he fasted .xl. dayes & .xl. nyghtes But he dyede in the lond of promissioun, But noman knoweth where he was buryed. And from þat mountayne men passen a gret valeye for to gon to anoþer mountayñ where seynt Kateryne was buryed of the Aungeles of oure lord. And in þat valeye is a chirche of .xl. martyres & þere singen the monkes of the abbeyes often tyme And þat valeye is right cold. And after men gon vp the mountayne of seynt Kateryne þat is more high þan the mount of Moyses And þere where seynt Kateryne was buryed is nouther chirche ne chapell ne other duellynge place, But þere is an heep of stones aboute the place where the body of hire was put of the Angeles. [2]þere was wont to ben a chapell but it was casten down & ȝit lyggen the stones þere And all be it þat the Collect of seynte kateryne seye þat it is the place where oure lord betaughte the .x. commandementes to Moyses & þere where the blessed virgyne seynte kateryne was buryed, þat is to vnderstonde in .o. contree or in .o. place berynge .o. name, For bothe þat on & þat oþer is clept the mount of Synay, But þere is a gret weye from þat on to þat oþer & a gret deep valeye betwene hem.

Horeb.

[1 fol. 29 *a*]

Chapel of Moses.

The valley.

Mount St. Catherine.

The ruins of a chapel mark the spot where she was first buried.

[2 fol. 29 *b*]

Mount St. Catherine and the Mount of Moses are distinct parts of Sinai.

## Ch. X. OF THE DESERT BETWENE THE CHIRCHE OF SEYNTE KATERYNE ꝛ IERUSALEM; OF THE DRIE TRE, ꝛ HOW ROSES CAM FIRST IN ÞE WORLD.

From Sinai to Jerusalem.

NOW after þat men han visited þo holy places þanne wil þei turnen toward Ierusalem And þan wil þei take leue of the monkes ꝛ recommenden hem to here preyeres, And þanne þei ȝeuen the pilgrimes of here vitaylle for to passe with the desertes toward Surrye. And þo desertes duren wel a .xiij. iourneyes. In þat desert

The Bedouins.

duellen manye of Arrabyenes þat men clepen Bedoynes ꝛ Ascopardes. And þei ben folk full of aH enyH condiciouns And þei haue none houses but tentes þat þei maken of skynnes of bestes as of Camaylles ꝛ of oþer bestes þat þei eten And þere benethe þei couchen hem ꝛ dwellen in place where þei may fynden water As on the Rede see or elleswhere, For in þat desert is full gret

Scarcity of water in the desert.

defaute of water [1] And often tyme it falleth þat where men fynden water at o tyme in a place it fayleth anoþer tyme And for that skyll þei make none habitaciouns þere. Theise folk þat I speke of þei tylen not the lond ne þei laboure nought for þei eten no bred but ȝif it be ony þat dwellen nygh a gode toun þat gon thider ꝛ eten bred somtyme And þei rosten here flesch ꝛ here fissch vpon the hote stones aȝenst the sonne. And þei ben stronge men ꝛ wel fyghtynge And þere is so meche multytude of þat folk þat þei ben with outen nombre

[1 fol. 30 *a*]

The Nomads eat no bread.

They live by hunting.

And þei ne recchen of no thing ne don not but chacen after bestes to eten hem And þei recchen no þing of here lif And þerfore þei dowten not the Soudan ne non oþer prince, But þei dar wel werre with hem ȝif þei don ony thing þat is greuance to hem. And þei han often tyme werre with the Soudan ꝛ namely þat tyme þat I was with him. And þei beren but o scheld ꝛ o spere with outen oþer armes And þei wrappen here hedes ꝛ here

They despise death and fear no princes.

Their arms are a shield and a spear.

necke *with* a gret q*uan*tytee of white lynnen cloth And þei be*n* right felonouse ⁊ foule ⁊ of cursed kynde. And whan me*n* passen this dese*r*t in comynge toward Ieru-
4 *sal*em þei come*n* to Bersabee þ*at* was wont to be*n* a full fair town ⁊ a delytable of cristene me*n* And ȝit þ*er*e be*n* su*mm*e of here chirches. In þ*at* tou*n* dwelled Abraham the Patriark a longe tyme. Þ*at* tou*n* of Bersabee founded
8 Bersabee the wif of sire vrye the knyght on the whiche kyng *Dauid* [1] gatt Salomon the wyse þ*at* was kyng after *Dauid* vpon the .xij. kynredes of Ie*rusal*em And regned .xl. ȝeer. And fro þens gon men to the cytee of Ebron
12 þ*at* is the montance of .ij. gode myle And it was clept somtyme the vale of Mambree And su*m*tyme it was clept the vale of teres because þ*at* Ad*a*m wepte þ*er*e an .c. ȝeer for the deth of Abell his sone þ*at* Caym slowgh. Ebron
16 was wont to be*n* the p*r*incypall cytee of the Philistyenes And þ*er*e duelleden somtyme the Geau*n*tz And þ*at* cytee was also Sacerdotall þ*at* is [to](1) seyne seyntuarie of the tribe of Iuda. And it was so fre· þ*at* me*n* resceyued þ*er*e
20 aH man*er*e of fugityfes of o*þer* places for here euyl dedes· In Ebron Iosue Caleph ⁊ here companye come*n* first to aspye*n* how þei myghte wy*n*nen the lond of beheste. In Ebron regned first kyng *Dauid* .vij. ȝeer ⁊ an half And in
24 Ie*rusal*em he regnede .xxxiij. ȝeer ⁊ an half. And in Ebron be*n* aH the sepultures of the Patriarkes Ad*a*m Abraham ysaac ⁊ of Iacob ⁊ of here wyfes Eue Sarre ⁊ Rebekke ⁊ of Lya the whiche sepultures the Sarazines
28 kepe*n* full curyously ⁊ han the place in gret reue*r*ence for the holy fadres· the P*atr*iarkes þ*at* ly ȝ*n* þere And þei suffre no cristene man entre in to that place but ȝif it be of speeyaH grace of the Soudan, For þei holden cristene
32 me*n* ⁊ Iewes as dogges And þei seyn þ*at* þei scholde not entre into so holy place. And me*n* clepen [2] þ*at* place whiere þei ly ȝ*n* double spelunke or double cave or double dych for als meche as þ*at* on lyeth aboue þ*at* other And
36 the Sarazines clepe*n* þ*at* place in here langage KARICARBA

Beersheba

founded by Bathsheba,

Solomon's mother. [1 fol. 30 b]

Hebron or Mamre.

Graves of the patriarchs in the cave of Machpelah.

[2 fol. 31 a]

Kirjath-Arba.

(1) *to* missing in MS.

*þat* is to seyne the place of *Patriarkes* And the Iewes clepen *þat* place ARBOTH. And in *þat* same place was Abrah*a*mes hous And *þere* he satt ꝛ saugh .iij. *per*sones ꝛ worschipte but on as holy writt seyth: TRES VIDIT ꝛ VNUM *ADORAUIT*, *þat* is to seyne: he saugh .iij. ꝛ worschiped on. And of þo same resceyued Abrah*a*m the Aungeles in to his hous. And right faste by *þat* place is a cave in the roche where Ad*a*m ꝛ Eue duelleden whan þei were*n* putt out of *pa*radyse ꝛ *þere* goten þei here children. And in *þat* same place was Adam formed ꝛ made, aft*er* *þat* su*m*men seyn. For me*n* were*n* wont for to clepe *þat* place the feld of Damasce, be cause *þat* it was in the lordschipe of Damask. And fro þens was he translated into *pa*radys of delytes, as þei seyn. And aft*er* *þat* he was dryuen out of *pa*radys he was *þere* left. And the same day *þat* he was putt in *pa*radys, the same day he was putt out, For ano*n* he sy*n*ned. *þere* begy*n*neth the vale of Ebron *þat* dureth nygh to Ier*usa*lem. There the Aungell co*m*maunded Adam *þat* he scholde duelle w*ith* his wyf Eue, Of the whiche he gatt Seth, of whiche tribe *þat* is to seye kynrede Ih*es*u crist was born. In *þat* valeye is a feld where me*n* drawen out of the erthe a thing *þat* me*n* clepen Cambyll ꝛ þei ete it in stede of spice [1] ꝛ þei bere it to selle. And me*n* may not make the hole ne the cave where it is taken out of the erthe so depe ne so wyde, but *þat* it is at the ȝeres ende full aȝen vp to the sydes, þorgh the grace of god. And .ij. myle from Ebron is the graue of loth *þat* was Abrahames bro*þer* [sone]. And a lytill fro Ebron is the mount of Mambre, of the which the valeye taketh his name, And *þere* is a tree of Oke *þat* the Sarazines clepen DIRPE *þat* is of Abrahames tyme, the whiche me*n* clepen the drye tree. And þei seye *þat* it hath ben *þere* sithe the begynnynge of the world ꝛ was su*m*tyme grene ꝛ bare leues vnto the tyme *þat* oure lord dyede on the cros And þa*n*ne it dryede ꝛ so diden all the trees *þat* were*n*

The cave of Adam and Eve.

Cambil dug from the earth.

[1 fol. 31 *b*]

The Dry Tree.

l. 1, Iew-wes, C.

þanne in the world [or elles þai failed in þaire hertes and become holle within, of whilk þer er many ȝit standand in diuerse placez of the world](1) And summe seyn be here prophecyes þat a lord, a Prince of the west syde of the world schall wynnen the lond of promyssioun þat is the holy lond with helpe of cristene men & he schall do synge a masse vndir þat drye tree & þan the tree schall wexen grene & bere bothe fruyt & leves And þorgh þat myracle manye Sarazines & Iewes schuH ben turned to cristene feyth. And perfore þei don gret worschipe pereto & kepen it fuH besyly. And all be it so þat it be drye natheles ȝit he bereth gret vertue for certeynly he þat hath a litill pere of vpon him it heleth him of the fallynge euyH, And his hors schaH not ben afoundred & manye oþer vertues it hath, Wherefore men [1]holden it full precyous. From Ebron men gon to Bethlem in half a day, for it is but .v. myle & it is full fayre weye be pleynes & wodes full delectable. Bethleem is a lityll cytee long & narwe & wel walled & in eche syde enclosed with gode dyches And it was wont to ben cleped Effrata, as holy wrytt seyth: ECCE AUDIUIMUS EUM IN EFFRATA, þat is to seye: lo wee herde him in effrata. And toward the est ende of the cytee is a full fair chirche and a graciouse & it hath many toures, pynacles & cornères fuH stronge & curiously made And within þat chirche ben .xliiij. pyleres of marble grete & faire. And betwene the cytee & the chirche is the feld Floridous, þat is to seyne, the feld florissched. For als moche as a faire mayden was blamed with wrong & sclaundred þat sche hadde don fornycacioun, For whiche cause sche was demed to the deth & to be brent in þat place, to the whiche sche was ladd. And as the fyre began to brenne aboute hire sche made hire preyeres to oure lord þat as wissely as sche was not gylty of þat synne þat he wolde helpe hire & make it to be knowen to aH men of his mercyfull grace. And whan sche hadde þus seyd sche entred in to the

At the reconquest of the Holy Land, that tree will wax green.

Virtues of its wood.

[1 fol. 32 a]

Bethlehem.

Campus floridus.

The innocent maiden saved from fire.

(1) Omitted through homoiotel. Restored partly from Eg.

The glowing twigs are turned to red rose bushes, the others to white.

fuyr And anon was the fuyre quenched t oute. And the brondes þat weren brennynge becomen red roseres And the brondes þat weren not kyndled nor tend becomen white roseres full of roses. And þeise [1] weren the first Roseres t Roses bothe white t rede, þat euere ony man saugh. And þus was þis mayden saued be the grace of god And þerfore is þat feld clept the feld of god floryssche, for it was full of roses. Also besyde the queer of the chirche at the right syde as men comen dounward .xvj. greces is the place where oure lord was born, þat is full wel dyght of marble t full richely peynted with gold sylver azure t oþer coloures. And .iij. paas besyde is the crybbe of the ox t the asse. And besyde þat is the place where the sterre fell þat ladde the .iij. kynges Iaspar Melchior t Balthazar, But men of Grece clepen hem þus: Galgalath Malgalath t Saraphie, And the Iewes clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS t DAMASUS. Theise .iij. kynges offreden to oure lord gold ensence t myrre And þei metten to gedre þorgh myracle of god, For þei metten to gedre in a cytee in ynde þat men clepen Cassak þat is .liij. iourneyes fro Bethleem. And þei weren at Bethleem the .xiij. day And þat was the .iiij. day after þat þei hadden seyn the sterre whan þei metten in þat cytee, And þus þei weren in .ix. dayes fro þat cytee at Bethleem t þat was gret myracle. Also vnder the cloystre of the chirche be .xviij. degrees at the right syde is the charneH of the Innocentes where here bones lyȝn And before the place where oure lord was born is the tombe of seynt [2] Ierome þat was a preest t a CardynaH þat translatede the bible t the psaultere from Ebrew in to latyn And withoute the mynstre is the chayere þat he satt in whan he translated it. And faste besyde þat chirche a .lx. fedme is a chirche of seynt Nicholas where oure lady rested hire after sche was lyghted of oure lord And for as meche as sche had to meche mylk in hire pappes þat greued hire, sche mylked hem on the rede stones of marble so þat the traces may

[1 fol. 32 b]

Cave of the Nativity.

Names of the Three Kings.

Charnel of the Innocents.

Shrine of St. Jerome.

[2 fol. 33 a]

Spots of Our Lady's milk on red marble.

ȝit ben sene in the stones aH w[h]yte.(1) And ȝee schuH vnderstonde þat aH þat dwellen in Bethleem ben cristene men And þere ben faire vynes aboute the cytee & gret plentee of wyn þat the cristene men han don let make But the Sarazines ne tylen not no vynes ne þei drynken no wyn. For here bokes of here lawe þat Makomete betoke hem, whiche þei clepen here ALKARON & summe clepen it MESAPH & in anoþer langage it is cleped HARME And the same boke forbedeth hem to drinke wyn, For in þat boke Machomete cursed aH þo þat drynken wyn & alle hem þat sellen it. For summen seye þat he slough ones an heremyte in his dronkeness þat he loued ful wel And þerfore he cursed wyn & hem þat drynken it. But his curs be turned in to his owne hed as holy writt seith: ET IN VERTICEM IPSIUS INIQUITAS KIUS DESCENDET, þat is for to seye: his wykkedness schall turne & falle in his owne heed. [1] And also the Sarazines bryngen forth no pigges nor þei eten no swynes flessch, for þei seye it is brother to man & it was forboden be the olde lawe & þei holde[n](2) hem alle acursed þat eten þereof. Also in the lond of Palestyne & in the lond of Egypt þei eten but lytill or non of flessch of veel or of boef but he be so old þat he may nomore trauayle for elde, for it is forbode And for because þei hauen but fewe of hem, þerfore þei norissche hem for to ere here londes. In this cytee of Bethleem was Dauid the kyng born And he hadde .lx. wyfes & the firste wyf highte Michol And also he hadde .ccc. lemmannes. And fro Bethleem vnto Ierusalem nys but .ij. myle And in the weye to Ierusalem half a myle fro Bethleem is a chirche where the aungel seyde to the schepperdes of the birthe of crist. And in þat weye is the tombe of RacheH þat was Iosephes moder the patriarke. And sche dyede anon after þat sche was delyuered of hire sone Beniamyn & þere sche was buryed of Iacob hire husbonde, And he

The Saracens drink no wine.

[1 fol. 33 b]

They eat no pork.

Beef and veal are scarce.

King David.

Rachel's tomb.

(1) wlyte, MS.
(2) holdem C.

leet setten .xij. grete stones on hire in tokene þat sche had born .xij. children. In þat same weye half myle
The star of Bethlehem. fro Ierusalem appered the sterre to the .iij. kynges, In þat weye also ben manye chirches of cristene men be the 4 whiche men gon towardes the cytee of Ierusalem.

## Ch. XI. OF THE PILGRIMAGES IN IERUSALEM ⁊ OF THE HOLY PLACES þERABOWTE.

Position of Jerusalem. AFTER for to speke of Ierusalem the holy cytee ȝee schuld vndirstonde þat it stont full faire betwene
[1 fol. 34 a] hilles ⁊ [1]þere ben no ryueres ne welles but water cometh 8 be condyte from Ebron. And ȝee schuld vnderstonde þat Ierusalem of olde tyme vnto the tyme of Melchisedech
Her names. was cleped Iebus, And after it was clept Salem vnto the tyme of kyng Dauid þat putte theise .ij. names togidere ⁊ 12 cleped it Iebusalem And after þat kyng Salomon cleped it Ierosolomye And after þat men cleped it Ierusalem ⁊ so it is cleped ȝit. And aboute Ierusalem is the kyngdom
Syria. of Surrye And þere besyde is the lond of Palestyne And 16
Maritime plain. besyde it is Ascolone And besyde þat is the lond of Maritame. But Ierusalem is in the lond of Iudee, And it is clept Iude for þat Iudas Machabeus was kyng of þat contree And it marcheth Estward to the kyngdom 20 of Arabye, on the south syde to the lond of Egipt ⁊ on the west syde to the grete see, On the north syde toward the kyngdom of Surrye ⁊ to the see of Cypre. In Ierusalem was wont to be a Patriark ⁊ Erchebysschoppes 24 ⁊ Bisschoppes abouten in the contree. Abowten Ierusalem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj.
Distances from other cities. myle, Bersabee at .viij myle, Ascalon at .xvij. myle, Iaff at .xvj. myle, Ramatha at .iij. myle And Bethleem at .ij. 28 myle. And a .ij. myle from Bethleem toward the south
St. Chariton. is the chirche of seynt karitoť þat was Abbot þere For

l. 5, men, repeated in C.
l. 22, to, repeated in C.

whom þei maden meche doel amongẽs the monkes whan he scholde dye & ȝit þei ben in moornynge [1] in the wise þat þei maden here lamentacioun for him the firste tyme & it is fulle gret pytee to beholde. This contree & lond of Ierusalem hath ben in many dyuerse nacioũnes hondes And often þerfore hath the contree suffred meche tribulacioun for the synne of the poeple þat duellen þere. For þat contree hath ben in the hondes of alle nacyouns þat is to seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes, Macedoynes, of Grekes, Romaynes, of Cristenemen, of Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye othere dyuerse nacyouns. For god wole not þat it be longe in the hondes of traytoures ne of synneres be þei cristene or othere And now haue the hethene men holden þat lond in here hondes .xl. ȝere & more, But þei schulle not holde it longe ȝif god wole. And ȝee schulle vndirstonde þat whan men comen to Ierusalem here first pilgrymage is to the chirche of the holy Sepulcre where oure lord was buryed þat is withoute the cytee on the north syde But it is now enclosed in with the toun walle. And þere is a fulle fair chirche alle Rownd & open aboue & couered with leed And on the west syde is a fair tour & an high for belles strongly made And in the myddes of the chirche is a tabernacle as it were a lytylle hows made with a low litylle dore And þat tabernacle is made in manere of half a compas rigẽt curiousely & richely made of gold & azure & opere riche coloures fulle nobelyche made And [2] in the rigẽt syde of þat tabernacle is the sepulcre of oure lord And the tabernacle is .viij. fote long & .v. fote wyde & .xj. fote in heghte. And it is not longe sithe the sepulcre was alle open þat men myghten kisse it & touche it. But for pilgrymes þat comen thider peyned hem to breke the ston in peces or in poudre þerfore the Soudan hath do make a walle aboute the sepulcre þat noman may towche it. But in the left syde of the walle of the tabernacle is wel the heighte of a man is a gret ston to the quantytee of a mannes hed þat was of the holy sepulcre & þat ston

[1 fol. 34 b]

Many nations have ruled the Holy Land.

No sinners can hold it long.

The Holy Sepulchre.

The Compass.

[2 fol. 35 a]

Why the Sepulchre was fenced in.

kissen the pilgrymes þat comen þider. In þat tabernacle ben no wyndowes but it is all made light with lampes þat hangen before the sepulcre And þere is a lampe þat hongeth before the Sepulcre þat brenneth light & on the gode Fryday it goth out be himself [and on þe Pasch day it lightez agayne by it self](1) at þat hour þat oure lord roos fro deth to lyue. Also with in the chirche at the right syde besyde the queer of the chirche is the mount of Caluarye where oure lord was don on the cros And it is a roche of white colour and a lytil medled with red And the cros was set in a morteys in the same roche & on þat roche dropped the woundes of oure lord whan he was pyned on the cross & þat is cleped Galgath̄a, And men gon vp to þat Golgath̄a be degrees. And in the place of þat morteys was Adames hed founden after Noes flode in tokene þat the synnes of Adam scholde ben [1]bought in þat same place And vpon þat roche made Abraham sacrifise to oure lord. And þere is an awtere And before þat awtier lyȝn Godefray de Boleyne & Bawdewyn & opere cristene kynges of Ierusalem. And þere nygh̄ where oure lord was crucyfied is this writen in Greew: OTHEOS BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS. þat is to seyne in latyn: HIC DEUS NOSTER REX ANTE SECULA OPERATUS EST SALUTEM IN MEDIO TERRE. þat is to seye: this god oure kyng before the worldes hath̄ wrought hele in myddes of the erthe. And also on þat roche where the cros was sett is writen within the roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY THESMOFY, þat is to seyne in latyn: QUOD VIDES EST FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye: þat þou seest is ground of all the world & of this feyth̄. And ȝee schull vndirstonde þat whan oure lord was don vpon the cros he was .xxxiij. ȝer & .iij. monethes of elde And the prophecye of Dauid seyth þus: QUADRAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat is to seye: Fourty ȝeer was I neighbore to this kynrede,

The miracle of the Lighting of the lamp.

Golgotha, blood-marks on the white rock.

[1 fol. 35 b]

The tombs of the first Crusaders. The place of the Crucifixion.

The age of Our Lord; conflicting statements reconciled.

(1) Eg. 1982.

And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden o 3eer of .x. monethes, of the whiche March was the firste t Decembre was the laste, But Gayus þat was Emperour of Rome putte) þeise .ij. monethes þere to: Janyuer t Feuerer t ordeyned the 3eer of .xij. monethes, [1] þat is to seye .ccclxv. dayes without lepe 3eer after the propre cours of the sonne. And þerfore after cowntynge of .x. monethes of the 3eer he dyede in the .xl. 3eer, as the prophete seyde t after the 3eer of .xij. monethes he was of age .xxxiij. 3eer t .iij. monethes. Also within the mount of Caluarie on the right side is an awtere where the piler ly3th þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat aH weys droppen water t summen seyn þat þei wepen for oure lordes deth. And nygh þat awtier is a place vnder erthe .xlij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the verray croys assayed For þei founden .iij. crosses, on of oure lord t .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And þereby in the waH is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes t .ij. in his feet And of on of þeise the Emperour of Costantynople made a brydiH to his hors to bere him in bataylle t þorgh vertue þereof he ouercam his enemyes And wan aH the lond of Asye the lesse þat is to seye Turkye, Ermonye the lasse t the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme to the kyngdom of Halappee, From Egypt the highe t the lowe t aH the opere kyngdomes vnto [2] the depe of Ethiope t in to ynde the lesse þat þanne was cristene. And þere was in þat tyme many gode holy men t holy heremytes of whom the book of fadres lyfes speketh t þei ben now in paynemes t sarazines hondes, But whan god aH myghty

Thirty-three is equal to forty.

Julian calendar.

[1 fol. 36 a]

The weeping pillars.

The True Cross found by St. Helena;

it revives a dead body.

Constantine's victory through the nails of the True Cross.

[2 fol. 36 b]

The countries lost to Christianity shall be recovered.

wole right als the londes weren lost þorgh synne of cristene men, so schuH þei ben wonnen aȝen be cristen men þorgh help of god. And in myddes of þat chirche is a compas in the whiche Ioseph of Aramathie leyde the body of oure lord whan he had taken him down of the croys ŧ þere

The Compass marks the centre of the world.

he wassched the woundes of oure lord And þat compas seye men is the myddes of the world. And in the chirche of the sepulchre on the north syde is the place where oure lord was put in prisoun, For he was in prisoun in many places. And þer is a partye of the cheyne þat he was

The Resurrection.

bounden with And þere he appered first to Marie Magdaleyne whan he was rysen ŧ sche wende þat he had ben a gardener. In the chirche of seynt Sepulcre was wont to ben Chanouns of the ordre of seynt Augustyn ŧ hadden a Priour but the Patriark was here souereyn. And without the dores of the chirche on the right syde as men

The steps leading up to Calvary.

gon vpward .xviij. greces seyde oure lord to his moder: MULIER ECCE FILIUS TUUS, þat is to seye: Womman lo thi sone, And after þat he seyde to Joħn his disciple: ECCE MATER TUA, þat is to seyne: lo behold thi moder And þeise wordes he seyde on the cros. And on þeise greces wente oure lord [1]whan he bare the cros on his schulder And vnder this grees is a chapeH ŧ in þat

[1 fol. 37 a]

The Indian priests consecrate the Host in the way of the primitive Church.

chapeH syngen prestes yndyenes þat is to seye prestes of ynde noght after oure lawe but after here ŧ aH wey þei maken here sacrement of the awtier [of breed] (1) seyenge PATER NOSTER ŧ opere preyeres þerewith, With the whiche preyeres þei seye the wordes þat the sacrement is made of For þei ne knowe not the Addiciouns þat many popes han made, but þei synge with gode deuocioun. And þere nere is the place where þat oure lord rested him whan he was

The weak spot in the fortifications of Jerusalem.

wery for berynge of the cros. And ȝee schuH vnderstonde þat before the chirche of the Sepulcre is the cytee more feble þan in ony othere partie for the grete playn þat is betwene the chirche ŧ the citee. And toward the Est syde without the walles of the cytee is the vale of

(1) Eg.

Iosaphath þat toucheth to the walles as þough it were a large dych, And abouen þat vale of Iosaphath, out of the cytee, is the chirche of Seynt Steuene where he was St. Stephen's Church.
4 stoned to deth And þere beside is the gildene ȝate þat The Golden Gate.
may not ben opened, be the whiche ȝate oure lord entrede on PALMESONDAY vpon an asse & the ȝate opened aȝenst him whan he wolde go vnto the temple And ȝit apperen
8 the steppes of the asses feet in .iij. places of the degrees The marks of the ass's feet.
þat ben of full harde ston. And before the chirche of seynt Sepulcre toward the south a .cc. paas is the gret
hospitall of seynt Iohn of the whiche the Hospitaleres St. John's Hospital.
12 hadd [1] here foundacioun And within the palays of the [1] fol. 37 b]
xx
sekemen of þat hospitall ben .vj. & .iiij. pileres of ston And in the walles of the hows without the nombre abouesyd
ti
þere ben .liiij. pileres þat beren vp the hows And fro þat
16 hospitall to go toward the Est is a full fayr chirche þat
is clept nostre Dame la graund And þan is þere another Notre-Dame la Grande and Notre-Dame latine.
chirche right nygh þat is clept nostre Dame de latyne.
And þere weren Marie Cleophee & Marie Magdaleyne
20 & teren here heer whan oure lord was peyned in the cros.

## OF THE TEMPLE OF OURE LORD; OF THE CRUELTEE OF KYNG HEROUD; OF THE MOUNT SYON; OF PROBATICA PISCINA, AND OF NATATORIUM SYLOE. Ch. XII.

AND fro the chirche of the Sepulcre toward the Est
xx
at .viij. paas is TEMPLUM DOMINI. It is right a The Temple of the Lord.
24 feir hows & it is all round & high & c[u]uered with leed & it is wel paued with white marble, But the sarazines wole not suffre no cristene man ne Iewes to come þerein,
For þei seyn þat none so foule synfull men scholde not I was privileged to enter by the Soudan's Great Seal.
28 come in so holy place. But I cam in þere & in othere places þere I wolde for I hadde lettres of the Soudan

with his grete seel ꝛ comounly oþer men han but his signett. In the whiche lettres he commanded of his specyaH grace to aH his subgettes to lete me seen aH the places ꝛ to enforme me pleynly aH the mysteries of euery place ꝛ to condyte me fro cytee to cytee ȝif it were nede ꝛ [1 fol. 38 a] buxomly to resceyue me ꝛ my companye [1]ꝛ for to obeye to aH my requestes resonable ȝif þei weren not gretly aȝen the RyaH power ꝛ dignytee of the Soudan or of his lawe.

Ordinary people only obtain his signet,

And to opere þat asken him grace, suche as han serued him he ne ȝeueth not but his signett the whiche þei make to be born before hem hangynge on a spere. And the

to which the greatest reverence is shown.

folk of the contree don gret worschipe ꝛ reuerence to his signett or his seel ꝛ knelen þereto as lowly as wee don to CORPUS DOMINI And ȝit men don fuH grettere reuerence to his lettres, For the AdmyraH ꝛ aHe opere lordes þat þei ben schewed to, before or þei resceyue hem þei knelen doun ꝛ þan þei take hem ꝛ putten hem on here hedes ꝛ after þei kissen hem ꝛ þan þei reden hem knelynge with gret reuerence ꝛ þan þei offren hem to do aH þat the berere asketh. And in this templum domini weren somtyme Chanouns Reguleres ꝛ þei hadden an Abbot to whom þei weren obedient. And in this temple was

Charlemagne here received the prepatium, which he brought to Paris, Poitiers and Chartres.

Charlemayn whan þat the aungeH broughte him the prepuce of oure lord Ihesu crist of his Circumcisioun And after kyng Charles leet bryngen it to Parys in to his chapeH And after þat he leet brynge it to Peyteres ꝛ after þat to Chartres. And ȝee schuH vnderstonde þat

Destruction of the Temple of Solomon.

this is not the temple þat Salomon made, for þat temple dured not but .mc ꝛ ij. ȝeer, For Tytus Vaspasianes sone Emperour of Rome had leyd sege aboute Ierusalem for to discomfyte the Iewes for þei putten oure lord to [2 fol. 38 b] dethe, [2] withouten leue of the Emperour And whan he hadde wonnen the cytee he brente the temple ꝛ beet it down ꝛ aH the cytee ꝛ toke the Iewes ꝛ dide hem to dethe Mil ꝛ .xj.cm. ꝛ the othere he putte in prisoun ꝛ solde hem

l. 35, Total: 11,900.

to seruage .xxx.ti for o peny, for þei seyde þei boughte Ihesu for .xxx.ti penyes And he made of hem better cheep Whan he ȝaf .xxx.ti for o peny. And after þat tyme IULIANUS APOSTATA þat was Emperour ȝaf leue to the Iewes to make the temple of Ierusalem for he hated cristene men. And ȝit he was cristned but he forsoke his lawe & becam a renegate And whan the Iewes hadden made the temple com an erthequakeng & cast it doun as god wolde & destroyed aH þat þei had made. And after þat Adryan þat was Emperour of Rome & of the lynage of Troye made Ierusalem aȝen & the temple in the same manere as Salomon made it And he wolde not suffre no Iewes to dweH þere, but only cristene men, For aHþough it were so þat he were not cristned ȝit he louede cristene men more þan ony other naciouu saf his owne. This Emperour leet enclose the chirche of seynt Sepulcre & walle it within the cytee, þat before was without the cytee long tyme beforn And he wolde haue chaunged the name of Ierusalem & haue cleped it Elya But þat name lasted not longe. Also ȝee schuH vndirstonde þat the sarazines don moche reuerence to þat temple & þei seyn þat that place is right holy And whan þei gon [1] in þei gon barefote & knelen many tymes And whanne my felowes & I seygh þat whan wee comen in wee diden of oure schoon & camen in barefote & þoughten þat wee scholden don as moche worschipe & reuerence þereto as ony of the mysbeleeuynge men scholde & als gret conpunctioun in herte to haue. This temple is .lxiiij. cubytes of wydeness & als manye in lengthe And of heghte it is xx .vj. cubites And it is withjnne aH aboute made with pyleres of marble & in the myddel place of the temple ben many high stages of .xiiij. degrees of heghte made with gode pylers aH aboute. And this place the Iewes callen SANCTA SANCTORUM þat is to seye holy of halewes And in þat place cometh noman saf only here prelate þat maketh here sacrifise And the folk stonden aH

Thirty Jews for a penny.

Under Julian the Apostate, the Temple was re-built and destroyed again.

Adrian protected the Christians,

and called Jerusalem Ælia Capitolina.

The Saracens reverence the Temple.

[1 fol. 39 *a*]

Its dimensions.

The Holy of Holies.

aboute in diuerse stages after þei ben of dignytee or of worschipe so þat þei aH may see the sacrifice. And in þat temple ben .iiij. entrees t the 3ates ben of cypress wel made t curiousely dight And within the Est 3ate oure lord seyde: here is Ierusalem. And in the north syde of þat temple within the 3ate þere is a welle but it renneth noght of the whiche holy writt speketh of t seyth: VIDI AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh water come out of the temple. And on þat other syde of the temple þere is a roche þat men clepen Moriach, but after it was clept Bethel where the Arke of god with relykes of Iewes weren wont to ben put. þat[1] arke or huccle with the Relikes Tytus ledde with hym to Rome whan he had scomfyted aH the Iewes. In þat arke weren the .x. commandementes t of Aarones 3erde t of Moyses 3erde with the whiche he made the rede see departen as it had ben a waH on the right syde t on the left syde, while þat the peple of Israel passeden the see drye foot. And with þat 3erde he smoot the Roche t the water cam out of it t with þat 3erde he dide manye wondres. And þere in was a vessel of gold fuH of MANNA t clothinges t honournementes t the tabernacle of Aaron t a [table](1) square of gold with .xij. precyous stones And a boyst of Iasper grene with .iiij. figures t .viij. names of oure lord t .vij. candelstykes of gold t .xij. pottes of gold t .iiij. Censeres of gold t an Awtier of gold t .iiij. lyouns of gold vpon the whiche þei bare Cherubyn of gold .xij. spannes long and the Cercle of Swannes of heuene with a tabernacle of gold t a table of syluer t .ij. trompes of siluer t .vij. barly loues t aH the opere relikes þat weren before the birthe of oure lord Ihesu crist. And vpon þat roche was Iacob slepynge whan he saugh the aungeles gon vp t doun by a ladder t he seyde: VERE LOCUS ISTE SANCTUS EST t EGO IGNORABAM, þat is to seyne: Forsothe this place is holy t I wiste it nought. And

The dried-up well.

Moriah or Bethel.

[1 fol. 39 b]

Contents of the ark.

The box of jasper.

Signs of the Zodiac.

Jacob's ladder.

(1) tabernacle, C.

1. 14, þat, repeated in C.

þere an aungel helde Iacob stille ꝛ turned his name ꝛ cleped him Israel. And in þat same place Dauid saugħ the AungeH þat smot the folk with a swerd ꝛ put it vp
4 blody in the schethe. [1] And in þat same Roche was [1 fol. 40 a]
seynt Symeon whan he resceyued oure lord in to the temple. And in this roche he sette him whan the Iewes wolde a stoned him ꝛ a sterre cam doun ꝛ ȝaf him
8 ligħt. And vpon þat Roche preched oure lord often tyme to the peple ꝛ out þat seyd temple oure lord drof out the byggeres ꝛ the selleres. And vpon þat roche The rock shelters Our Lord.
oure lord sette him whan the Iewes wolde haue
12 stoned him ꝛ the Roche cleef in two ꝛ in þat cleuynge was oure lord hidd And þere cam doun a sterre ꝛ ȝaf ligħt ꝛ serued him with claretee. And vpon þat roche satt oure lady ꝛ lerned hire sawtere And þere oure lord
16 forȝaf the womman hire synnes þat was founden in avowtrie And þere was oure lord circumcyded And þere the aungeH schewede tydynges to zacharie of the birthe of seynt Baptyst his sone And þere offred first Melchisedecħ
20 bred ꝛ wyn to oure lord in tokene of the sacrement þat was to comene And þere feH Dauid preyeng to oure lord David not allowed to build the Temple.
ꝛ to the AungeH þat smot the peple þat he wolde haue mercy on him ꝛ on the peple ꝛ oure lord herde his preyere
24 ꝛ þerfore wolde he make the temple in þat place, but oure lord forbade him be an AungeH. for he had don tresoun whan he leet sle vrie the worthi knyght for to haue Bersabee his wyf And þerfore aH the purueyance þat he
28 hadde ordeyned to make the temple with he toke it Salomon his sone ꝛ he made it. And he preyed oure Solomon.
lord þat aH þo þat preyeden to him in þat place with gode herte þat he wolde heren here preyere ꝛ graunten it
32 hem ȝif þei asked it right [2] fullyche And oure lord [2 fol. 40 b]
graunted him And þerfore Salomon cleped þat temple the temple of conseiH ꝛ of help of god. And withoute the ȝate of þat temple is an awtiere where Iewes weren wont
36 to offren dowues ꝛ turtles. And betwene the temple ꝛ þat awtier was zacharie slayn ꝛ vpon the pynacle of þat

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heghte of þat pynacle the Iewes setten seynt Iame ⁊ casted hym down to the erthe þat first was bisschopp of Ierusalem. And at the entree of þat temple toward the west is the ȝate þat is clept PORTA SPECIOSA. And nygh besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towardes the south right nygh is the temple of Salomon þat is right fair ⁊ wel pollisscht And in þat temple duelle the knyghtes of the temple þat weren wont to be clept TEMPLERES ⁊ þat was the fundacioun of here ordre so þat þere duelleden knyghtes ⁊ IN TEMPLO DOMINI Chanouns* Regu*l*eres.

The Beautiful Gate.

The knights Templars.

Fro þat temple to ward the Est a .vj. xx paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys ⁊ ȝit it droppeth. And þere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. ⁊ without the cloystre of the temple toward the north is a fulle faire chirche of seynte Anne oure ladyes moder And þer [1] was oure lady conceyued And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge doun be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And þere besyde lay somtyme seynt Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere of a cisterne þat is clept PROBATICA PISCINA þat hath .v. entreez. Into þat welle Aungeles weren wont to come from heuene ⁊ bathen hem withjnne ⁊ what man þat first bathed him after the mevynge of the water was made hool of what maner sykenes þat he hadde. And þere oure lord heled a man of the palasye þat lay .xxxviij. ȝeer ⁊ oure lord seyde to him: TOLLE GRABATUM TUUM ⁊ AMBULA, þat is to seye: Take thi bed ⁊ go. And þere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer

Church of St. Anne.

[1 fol. 41 *a*]

Probatica Piscina.

The houses of Pilate and Herod.

l. 18, temple of seynt Symeon, C.

moche cursed t cruell. for first he leet sle his wif þat he louede right well t for the passynge loue þat he hadde to hire whan he saugh hire ded he fell in a rage t oute of his wytt a gret while t sithen he cam azen to his wytt t after he leet sle his .ij. sones þat he hadde of þat wyf. And after þat he leet sle another of his wyfes t a sone þat he hadde with hire And after þat he let sle his owne moder t he wolde haue slayn his broþer also, but he dyede sodeynly. And after þat he dide all the harm þat he cowde or myght And after he fell in to sekness t whan he felte [1] þat he scholde dye he sente after his suster t after all the lordes of his lond t whan þei were comen he leet commande hem to prisoun t þan he seyde to his suster he wiste wel þat men of the contree wolde make no sorwe for his deth t þerfore he made his suster swere þat sche scholde lete smyte of all the hedes of the lordes whan he were ded t þan scholde all the lond make sorwe for his deth t ell nought t þus he made his testement. but his suster fulfilled not his will For als sone as he was ded sche delyuered all the lordes out of prisoun t lete hem gon eche lord to his owne [hous] t tolde hem all the purpos of hire brothers ordynance t so was this cursede kyng neuer made sorwe fore as he supposed for to haue ben. And zee schull vnderstonde þat in þat tyme þere weren .iij. heroudes of gret name t loos for here crueltee. This heroude of which I haue spoken offe was HEROUD ASCOLONITE And he þat leet beheden seynt Iohn the Baptist was HEROUDE ANTYPA And he þat leet smyte of seynt Iames hed was HEROUDE AGRIPPA t he putte seynt Peter in prisoun. Also furthermore in the cytee is the chirche of seynt Sauyour t þere is the left Arm of Iohn Grisostom t the more partye of the hed of seynt Steuene. And on þat oþer syde in the strete toward the south as men gon to mount Syon is a chirche of seynt Iames where he was beheded. And fro þat chirche a xx .vj. paas is the mount Syon t þere is [2] a faire chirche of oure lady where sche dwelled t þere shee dyed And þere

Herod's cruelty.

[1 fol. 41 b]

His death.

The three Herods: Ascalonite, Antipas, Agrippa.

St. Saviour's Church.

St. James's.

Mount Sion.

[2 fol. 42 a]

was wont to be*n* an abbot of Chanou*n*s reguleres, And fro þens was sche born of the Apostles vnto the vale of Iosaphatħ. And þe*re* is the ston þa*t* the Aungeħ brought*e* to oure lady fro the mount of Synay ⁊ it is of þat colour þa*t* the roche is of seynt kate*r*yne And þe*re* besyde is the ȝate where thorgħ oure lady wente whan sche was *with* childe whan sche wente to Bethleem. Also [at] the entree of the mount syon is a chapeħ ⁊ in þa*t* chapeħ is the ston gret ⁊ large *with* the whiche the sepulcre was cou*er*ed *with* whan Ioseph of Aramathie had put oure lord þerejnne. The whiche ston the .iij. Maries sawen turne*n* vpward whan þei come*n* to the sepulcre the day of his resurrexiou*n* And þere founden an aungeħ þat tolde he*m* of oure lorde*s* vprisynge fro deth to lyue. And þe*re* also is a ston in a waħ besyde the ȝate of the pyleer þa*t* oure lord was scourged ate. And þe*re* was Annes hows þa*t* was Bisshop of the Iewes in þa*t* tyme And þe*re* was oure lord examyned in the nygħt ⁊ scourged ⁊ smyten ⁊ vyleously entreted. And in þa*t* same place seynt Pete*r* forsoke oure lord thries or the cok creew. And þe*re* is a pa*r*ty of the table þa*t* he made his soupe*r* onne whan he made his maundee *with* his disc*y*ples whan he ȝaf he*m* his flesch ⁊ his blode in forme of bred ⁊ wyn. And vnde*r* þa*t* chapeħ .xxxij. degrees is the place where oure lord wossch his disciples fete And ȝit is the vesseħ where the wate*r* was And þere besyde þa*t* same vesseħ was seynt Steuene buryed And þe*re* is the autier where oure lady herde the Aungeles synge messe And þere appered first oure lord to his disciples afte*r* his Resurrexiou*n* the ȝates enclosed [1] and seyde to hem: PAX VOBIS, þa*t* is to seye: Pees to ȝou ⁊ on þat mount appe*r*ed crist to seynt Thomas the Apostle and bad hi*m* assaye his wou*n*des ⁊ þan beleeued he first ⁊ seyde: DOMINUS MEUS ⁊ DEUS MEUS, þa*t* is to seye: my lord ⁊ my god. In the same chirche besyde the awteer weren aħ the Aposteles on Wytsonday when the holy gost

The stone of the Sepulchre.

House of Annah.

The Table of the Last Supper.

The Washing of the Feet.

[1 fol. 42*b*]

Doubting Thomas.

Pentecost.

l. 8, þa*t*, C.

descended on hem in lykness of fuyr. And þere made oure lord his Pask with his disciples And þere slepte seynt Iohn the Euuangelist vpon the breest of oure lord Ihesu crist t saugh slepynge many heuenly priuytees. Mount Syon is withjnne the cytee t it is a lytiH hiere þan the oþer syde of the cytee And the cytee is strongere on þat syde þan on þat other syde For at the foot of the mount Syon is a faire casteH t a strong þat the soudan leet make. In the mount Syon weren buryed kyng Dauid t kyng Salomon t many othere kynges Iewes of Ierusalem And þere is the place where the Iewes wolden han cast vp the body of oure lady whan the Apostles beren the body to be buryed in the vale of Iosaphath And þere is the place where seynt Petir wepte fuH tenderly after þat he hadde forsaken oure lord. And a stones cast fro þat chapeH is anoþer chapeH where oure lord was jugged, for þat tyme was þere Cayphases hows. From þat chapeH to go toward the est at .vij. xx paas is a depe cave vnder the roche þat is clept the Galylee of (1) oure lord where seynt Peter hidde him whan he had forsaken oure lord. Item betwene the mount syon t the temple Salomon is the place where oure lord reysed the mayden in hire faderes hows. Vnder the mount Syon toward the vale of Iosaphath is a welle þat is clept NATATORIUM SILOE t þere was oure lord wasshen after his bapteme And þere made [1] oure lord the blynde man to see And þere was yburyed ysaye the prophete. Also streght from Natatorie Syloe is an ymage of ston t of olde auncyen werk þat Absalon leet make And be cause þere of men clepen it the hond of Absalon. And faste by is ȝit the tree of Eldre þat Iudas henge him self vpon for dispeyr þat he hadde whan he solde and betrayed oure lord. And þere besyde was the synagoge where the bysschoppes of Iewes t the sarrazins camen togidere and helden here conseiH And þere caste Iudas the .xxx. pens before hem and seyde þat he hadde synned betrayenge

St. John the Evangelist's dream.

Graves of Jewish Kings.

Caiaphas' house.

Pool of Siloam. [1 fol. 43 a]

Where Judas hanged himself.

The Synagogue.

(1) of, repeated, C.

oure lord. And þere nygh was the hows of the Apostles Philipp ⁊ Iacob Alphe. And on þat oþer syde of mount Syon toward the south beȝonde the vale a stones cast is
Aceldama. Acheldamacħ þat is to seye the feld of blood þat was 4
bought for the .xxx. pens þat oure lord was sold fore And in þat feld ben many tombes of cristene men for þere ben manye pilgrymes grauen. And þere ben many oratories as chapeH ⁊ hermytages where heremytes weren 8
wont to dueH. And toward the est an .c. pas is the charneH of the hospitaH of seynt Iohn where men weren wont to putte the bones of dede men. Also fro Ierusalem toward the west is a fair chirche where the tree of the 12
cros grew. And .ij. myle fro þens is a faire chirche
Church of the Magnificat. where oure lady mette with Elizabeth whan þei weren bothe with childe ⁊ seynt Iohn stered in his modres 16
wombe ⁊ made reuerence to his creatour þat he saugh not. And vnder the awtier of þat chirche is the place where seynt Iohn was born. And fro þat chirche is a
Castle of Emmaus. myle to the casteH of Emaux. And þere also oure lord schewed him to .ij. of his disciples after his resurrexioun. 20
Also on þat oþer syde .cc. pas fro Ierusalem is a chirche
The Lion's Cave. where was wont to [1] be the caue of the lyoun And vnder
[1 fol. 43 b] þat chirche at .xxx. degrees of depness weren entered .xij
m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
mette withaH in a nygħt be the wille of god. Also fro
Mountjoy. Ierusalem .ij. myle is the mountjoye a fuH fair place ⁊ a
Tomb of Samuel. delicyous and þere lyth Samuel the prophete in afair tombe. And men clepen it mountioye for it ȝeueth 28
ioye to pilgrymes hertes because þat þere men seen first Ierusalem. Also betwene Ierusalem ⁊ the mount of
Vale of Jehoshaphat. Olyuete is the vale of Iosaphath vnder the walles of the cytee as I haue seyd before. And in the myddes of þat 32
The brook Kidron. vale is a lytiH ryuere þat men clepen TORRENS CEDRON. And abouen it ouerthwart lay a tre þat the cros was made offe þat men ȝeden ouer onne. And faste by it is a lityH pytt in the erthe where the foot of the pileer is ȝit 36

l. 2, Alphe or Alphei, C.

entered And þere was oure lord first scourged, for he was scorged & vileyusly entreted in many places. Also in the myddel place of the vale of Iosaphath̄ is the chirche of oure lady & it is of .xliiij. degrees vnder the erthe vnto the sepulchre of oure lady; And oure lady was of age whan sche dyed .lxxij. ȝeer And beside the sepulcre of oure lady is an awtier where oure lord forȝaf seynt Peter aH his synnes & fro thens toward the west vnder an awtere is a welle þat cometh out of the flom̄e of paradys. And wyteth wel þat þat chirche is fuH lowe in the erthe & sum is aH withjnne the erthe, But I suppose wel þat it was not so founded, But for because þat Ierusalem hath often tyme ben destroyed & the walles abated & beten doun & tombled into the vale And þat þei han ben so filled aȝen & the ground enhaunced, & for þat skyH is the chirche so lowe within the erthe & nath̄eles men seyn þere comounly þat the erth̄e hath so'ben clouen [1] syth̄ the tyme þat oure lady was þere buryed, And ȝit men seyn þere þat it wexeth & groweth euery day withouten dowte. In þat chirche were wont to ben monkes blake þat hadden hire abbot. And besyde þat chirche is a chapeH besyde the Roche þat hight Geth̄semany & þere was oure lord kyssed of Iudas. And þere was he taken of the Iewes And þere laft oure lord his disciples whan he wente to preye before his passioun whan he preyed & seyde: PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is to seye: Fader ȝif it may be do lete this chalys go fro me, And whan he cam aȝen to his disciples he fond hem slepynge. And in the Roche withjnne the chapeH ȝit apperen the fyngres of oure lordes hond whan he putte hem in the roche whan the Iewes wolden haue taken him. And fro thens a stones cast toward the south̄ is another chapeH where oure lord swette droppes of blood. And þere right nygh̄ is the tombe of kyng Iosaphath of whom the vale bereth̄ the name. This Iosaphath was kyng of þat contree & was conuerted by an heremyte þat was a worthi man & dide moche gode. And fro þens a bowe

Sepulchre of Our Lady.

How the church has sunk into the earth.

[1 fol. 44 a]

Gethsemane.

King Jehoshaphat.

drawgħt toward the southħ is the chirche where seynt Iames ŧ Zacharie the prophete weren buryed. And aboue
The Mount of Olives. þat vale is the mount of Olyuete And it is cleped so for the plentee of Olynes þat growen þere. þat mount is more higħ þan the cytee of Ierusalem is And þerfore may men vpon þat mount see manye of the stretes of the cytee And betwene þat mount ŧ the cytee is not but the vale of Iosaphatħ þat is not fuħ large ŧ fro þat mount steigħ
Ascension church. oure lord Ihesu crist to heuene vpon Ascencioun day And ȝit þere scheweth the schapp of his left foot in
[1 fol. 44 b] the ston, And þere is a chirche where was wont to [1] be An Abbot ŧ Chanouns reguleres. And a lytyħ thens .xxviij. pas is a chapeħ ŧ þerein is the ston on the whicħe oure lord sat whan he prechede the .viij. blessynges ŧ seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte his disciples the PATER NOSTER And wrot it with his fynger in a ston. And þere nygħ is a chirche of seynte Marie Egipcyane ŧ þere sche lyth in a tombe. And fro
Bethphage. þens toward the Est a .iij. bowe schote is Bethfagee to the whiche oure lord sente seynt Peter ŧ seynt Iames for to seche the Asse vpon Palme sonday ŧ rode vpon þat asse to Ierusalem. And in comynge doun fro the mount of
Bethany, St. Julian. Olyuete toward the est is a casteħ þat is cleped Bethanye And þere dwelte Symon leprous ŧ þere herberwed oure lord ŧ after he was baptized of the apostles ŧ was clept Iulian ŧ was made bisschopp, And this is the same Iulyan þat men clepe to for gode herbergħgage, for oure lord herberwed with him in his hows. And in þat hous oure lord forȝaf Marie Magdaleyne hire synnes, þere sche wisscħ his feet with hire teres ŧ wyped hem with hire heer And þere serued seynt Martha oure lord; þere oure lord
The raising of Lazarus. reysed lazar fro deth to lyue þat was ded .iiij. dayes ŧ stank þat was brother to Marie Magdaleyne ŧ to Martha; And þere duelte also Marie Cleophe. þat casteħ is wel a myle long fro Ierusalem. Also in comynge doun fro the mount of Olyuete is the place where oure lord wepte vpon Ierusalem. And þere besyde is the place where oure lady appe-

red to seynt Thomas the Apostle after hire Assumpcioun
t ȝaf him hire gyrdyH. And rigHt nygH is the ston where Our Lady's girdle.
oure lord often tyme sat vpon whan he prechede And
4 vpon þat same he scHaH sytte at the day of doom right as
him self seyde. Also after the mount of Olyuete is the
mount of Galilee, þere assembleden the Apostles whan
Marie Magdaleyne cam [1]t tolde hem of cristes vprisynge [1 fol. 45 a]
8 And þere betwene the mount Olyuete t the mount Galilee
is a chirche where the angel seyde to oure lady of hire deth.
Also fro Bethanye to Ierico [er fyue myle. Ierico](1) was Jericho, Joshua.
somtyme a lityH cytee but it is now aH destroyed t now
12 is þere but a lityH village. þat citee tok Iosue be myracle
of god t commandement of the Angel t destroyed it t cursed
it t aH hem þat bygged it aȝen. Of þat citee was zacheus the Zacchaeus in the sycomore.
dwerf þat clomb vp into the sycomour tre for to see oure
16 lord because he was so litiH, he myghte not seen him
for the peple. And of þat cytee was Raab the comoun Rahab and the spies.
womman þat ascaped allone with hem of hire lynage t
sche often tyme refressched t fed the messageres of Israel
20 t kepte hem from many grete periles of deth t þerfore
sche hadde gode reward as holy writt seyth: QUI ACCIPIT
PROPHETAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
þat is to seye: he þat taketh a prophete in my name, he
24 schaH take mede of the prophete. And so hadde sche, For
sche prophecyed to the messageres seyenge: NOUI QUOD
DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
wel þat oure lord schal betake ȝou this lond, And so he
28 dide And after Salomon Naasones sone wedded hire t
fro þat tyme was sche a worthi womman t serued god wel.
Also fro Betanye gon men to flom Iordan by a mountayne t þorgH desert t it is nygH a day iorneye fro
32 Bethanye toward the est to a gret hiH where oure lord
fasted .xl. dayes. Vpon þat hiH the enemy of heH bare The Temptation of Our Lord.
oure lord t tempted him t seyde: DIC VT LAPIDES ISTI PANES
FIANT, þat is to seye: sey þat theise stones be made loues.
36 In þat place vpon the hiH was wont to ben a faire chirche,

(1) Missing in C.

but it is all destroyed so þat þere is now but an hermytage
The Georgians. þat a maner of cristene men holden þat ben cleped Geor-
[1 fol. 45 b] gyenes for seynt George conuerted hem. Vpon [1]þat hill
duelte Abraham a gret while & þerfore men clepen it
Abrahames gardyn And betwene the hill & this gardyn
renneth a lityll broke of water þat was wont to ben
bytter, but be the blessyng of helisee the prophete it
becam swete & gode to drynke. And at the foot of this
hill toward the playn is a grete welle þat entreth into
flom Iordan. Fro þat hill to Ierico þat I spak of before
is but a myle in goynge toward flom Iordan. Also as men
The blind man cured. gon to Ierico sat the blynde man cryenge: IHESU FILI
DAUID MISERERE MEI, þat is to seye: Ihesu dauides sone
haue mercy on me, & anon he hadde his sight. Also .ij.
myle fro Ierico is flom Iordan & an half myle more nygh
is A faire chirche of seynt Iohn the Baptist, where he
baptised oure lord And pere besyde is the hous of Ieremye
the prophete.

## Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM JORDAN; OF THE HED OF SEYNT JOHN THE BAPTIST, & OF THE VSAGES OF THE SAMARITANES.

The Dead Sea. AND fro Jerico a .iij. myle is the dede see; Aboute
þat see groweth moche Alom & of Alkatran.
Engeddi. Betwene Jerico & þat see is the lond of Dengadde & þere
was wont to growe the bawme, But men make drawe the
braunches þereof & beren hem to ben graffed at Babyloyne,
And 3it men clepen hem vynes of Gaddy. At a cost of þat
see as men gon from Arabe is the mount of the Moabytes
where þere is a cave þat men clepen karua. Vpon þat
Balaam the priest, son of Beor or Bosor. hill ladde Balak the sone of Booz Balaam the prest for to
curse the peple of Israel. þat dede see departeth the
lond of [Iudee] (1) & of Arabye and þat see lasteth from
Zoar. Soara vnto Arabye. The water of þat see is full bytter

(1) ynde, MS.

t salt And ȝiff the erthe were made moyst t weet *with* þat wat*er* it wolde neue*re* bere fruyt. And the erthe t the lond chau*n*geþ often his colour And it casteth † out of the wat*er* a thing þat me*n* clepen Aspalt Also gret peces as the gretness of an hors [1] eue*ry* day t on aH sydes. And fro Ieru*sale*m to þat see is .CC. furlonge*s*; þat see is in lengthe fyue hundred and foure skore furlonge*s* And in brede an hundred and fifty furlonges And it is clept the dede see for it renneth nought, but is eue*re* vnmeuable. And nouther ma*n* ne best ne nothing þat bereth lif in hi*m* ne may not dyen in þat see And þat hath ben preued many tymes be me*n* þat han disse*r*ued to be*n* dede þat han be*n* cast þe*r*jnne t left þe*r*jnne .iij. dayes or .iiij. t þei ne myghte neue*r* dye þe*r*jnne for it resceyueth no thing *with*jnne hi*m* that bereth lif. And noma*n* may drynken of the wat*er* for bytternesse, And ȝif a ma*n* caste jren þe*r*ein it wole flete abouen, And ȝif me*n* caste a fedre þe*r*ein it wole synke to the botme. And þeise be*n* thinge*s* aȝenst kynde. And also the cytees þe*r*e weren lost because of sy*n*ne [aȝenst kynde] And þe*r*e besyden growen trees þat beren fuH faire apples t faire of colour to beholde but whoso breketh hem or cutteth hem in two he schaH fynde *with*in hem coles t cyndres jn tokene þat be wratthe of god the cytees t the lond were*n* brente t sonken in to helle. Su*mm*en clepen þat see the lake dalfetidee, su*mm*e the flom of deueles t su*mm*e the flom þat is eue*r* stynkynge [for þe water þeroff es stynkand].(1) And in to þat see sonken the .v. cytees be wratthe of god þat is to seyne Sodom Gomorre Aldama Seboym t Segor for the abhomynable sy*n*ne of sodomye þat regned in hem. But Segor be the pr*e*yere of loth was saued t kept a gret while For it was sett vpon an hiH And ȝit scheweth þe*r*of su*m* pa*r*ty aboue the wat*er* t me*n* may see the walles whan it is fayr wede*r* t cleer. In þat cytee loth dwelte a lytyH while t þe*r*e was he made dronken of his

Asphalt.

[1 fol. 46 *a*]

Why called the Dead Sea.

Nothing can die in it.

Iron floats and feathers sink in it.

Those are things against nature.

Apples of Sodom.

The five doomed cities.

l. 3, †, to, cancelled C.
(1) Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab & Amon And the cause whi his doughtres made him
[1 fol. 46 b] dronken & for to ly by hem was this: because þei [1]sawgh no man aboute hem but only here fader And þerfore þei trowed þat god had destroyed all the world as he hadde don the cytees, as he had don before be Noeis flood, & þerfore þei wolde ly with here fader for to haue issue & for to replenysshe the world azen with peple to restore the world azen be hem, for þei trowed þat þer had ben no mo men in all the world. And zif here fader had not ben dronken he hadde not yleye with hem. And the hill abouen SEGOR men cleped it þanne EDOM And after men cleped it SEYR And after ydumea. Also at the right syde
Lot's wife. of þat dede see dwelleth zit the wif of loth in lykness of a salt ston for þat schee loked behynde hire whan the cytees sonken in to helle. This loth was Araames sone þat was brother to Abraham, And Sarra Abrahames wif & Melcha Nachors wif weren sustren to the seyd loth. And the same sarra was of elde .iij.[xx] zeer and .x. whan ysaac hire sone was goten on hire, And Abraham hadde anothēr sone ysmael þat he gat vpon Agar his chambrere whan he was but .xiiij. zeer of elde. And whan ysaac
Age of circumcision among Jews and Muhammadans. his sone was .viij. dayes old Abraham his fader leet him ben circumcyded And ysmael with him þat was .xiiij. zeer old, wherfore the Iewes þat comen of ysaacces lyne ben circumcyded the .viij. day And the sarrazines þat comen of ysmaeles lyne ben circumcyded whan þei ben
The mouth of Jordan. .xiiij. zeer of age. And zee schull vndirstonde þat within the dede see renneth the flom Iordan & þere it dyeth, for it renneth no furþermore And þat is to a place þat is a myle fro the chirche of seynt Iohn the Baptist toward the west, a lytill benethe the place where þat cristene men bathen hem comounly. And a myle from flom
Jabbok. Jordan is the ryuere of laboch, the whiche Iacob passed ouer whan he cam fro Mesopotayme. This flom Iordan
[2 fol. 47 a] is no [2]gret ryuere but it is plentefous of gode fissch And it cometh out of the hill of lyban be .ij. welles þat ben

cleped Ior and Dan, and of þo .ij. welles hath it the name And it passeth be a lake þat is clept Maron and after it passeth by the see of Tyberye & passeth vnder the hilles of GELBOE. And þere is a full faire vale bothe on þat o syde & on þat other of the same ryuere. And [1] gon the hilles of lyban all in lengthe vnto the desert of Pharan And þo hilles departen the kyngdom of surrye and the contree of PHENESIE And vpon þo hilles growen trees of Cedre þat ben full hye & þei beren longe apples & als grete as a mannes heued. And also this flom Iordan departeþ the lond of Galilee & the lond of YDUMYE & the lond of BETRON. And þat renneth vnder erthe a gret weye vnto a fayre playn & a gret þat is clept MELDAN in SARMOYZ þat is to seye feyre or markett in here langage be cause þat þere is often feres in þat playn; And þere becometh the water gret & large. In þat playn is the tombe of Iob And in þat flom Iordan abouesyd was oure lord baptized of seynt Iohn And the voys of god the fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS & CETERA, þat is to seye: this is my beloued sone, in the which I am wel plesed, hereth hym. And the holy gost alyghte vpon him in lykness of a coluer And so at his baptizynge was all the hool trynytee. And þorgh þat flom passeden the children of Israel all drye feet And þei putten stones þere in the myddel place in tokene of the myracle þat the water withdrowgh him so. Also in þat flom Iordan NAAMAN of Syrie bathed him þat was full riche but he was meselt & þere anon he toke his hele. Abouten the flom Iordan ben manye chirches where þat manye cristene men dwelleden And nygh þerto is the cytee of HAYLLA þat Iosue assayled & toke. [1] Also beȝonde the flom Iordan is the vale of Mambre & þat is a full fair vale. Also [from] [2] the hill þat I spak of before where oure lord fasted .xl. dayes, a .ij. myle long [towards] [3] Galilee is a fair hill & an high [where] [4] the enemy the fend bare oure lord the thridde tyme to tempte him &

Merom.

Lebanon divides Syria from Phœnicia.

The course of Jordan.

The Baptism of Christ.

The river crossed dry-foot.

Naaman's cure.

Ai. [1 fol. 47 b]

Temptation of Our Lord.

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

schewede him aⱡ the regiouns of the world ⁊ seyde: HEC OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to seyne: Aⱡ this schaⱡ I ȝeue þe ȝif þou falle ⁊ worschipe me. Also fro the dede see to gon estward out of the marches of the holy lond þat is clept the lond of promyssioun is a strong casteⱡ and a fair in an hiⱡ þat is clept CARAK EN SARMOYZ, þat is to seyne Ryally. þat casteⱡ let make kyng Baldwyn þat was kyng of France whan he had conquered þat lond ⁊ putte it into cristene mennes hondes for to kepe the contree; And for þat cause was it clept the Mownt riaⱡ. And vnder it þere is a town þat hight SOBACH And þere aⱡ abowte dwellen cristene men vnder trybute. Fro þens gon men to NAZARETH of the whicⱨe oure lord bereⱡ the surname, And fro þens þere is .iij. iourneyes to Ierusalèm ⁊ men gon be the prouynce of GALYLEE, be RAMATHA, be Sothym ⁊ be the higⱡ hiⱡ of EFFRAIM, where Elchana ⁊ ANNE the moder of Samueⱡ the prophete dwelleden. þere was born this prophete And after his deⱡ he was buryed at mountjoye as I haue seyd ȝou before. And þan gon men to Sylo where the Arke of god with the relikes weren kept longe tyme vnder Ely the prophete; þere made the peple of Ebron sacrifice to oure lord ⁊ þei ȝolden vp here avowes And þere spak god first to SAMUEⱡⱡ and schewed him the mutacioun of ordre of presthode ⁊ the misterie of the sacrement And rigⱡ nygⱡ on the left syde [1]is GABAON ⁊ RAMA ⁊ BENIAMYN of the whiche holy writt speketh offe. And after men gon to Sychem sumtyme clept Sychar ⁊ þat is in the prouynce of Samaritanes ⁊ þere is a fuⱡ fair vale ⁊ a fructuouse ⁊ þere is a fair cytee ⁊ a gode þat men clepen Neople. And from þens is a iorneye to Ierusalem And þere is the welle where oure lord spak to the womman of Samaritan And þer was wont to ben a chirche but it is beten doun. Besyde þat welle kyng Roboas let make .IJ. CALUEREN of gold ⁊ made hem to ben worschipt ⁊ put þat on at Dan ⁊ þat oþer at BETEⱡⱡ. And a myle from SYCHAR is the cytee of Deluze And in

Krak, or Montroyal.

Samuel's birthplace in Mount Ephraim.

Shiloh.

[1 fol. 48 a]

Sichem, or Nablus.

Luz.

þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a .x. myle fro Ierusalem & it is clept Neople, þat is for to seyne the newe cytee. And nygħ besyde is the tombe of Ioseþħ the sone of Iacob þat gouerned Egypt, For the Iewes baren his bones from Egypt & buryed hem þere, And þider gon the Iewes often tyme in pilgrimage with gret deuocioun. In þat cytee was Dyne Iacobes doughter rauysscħt for whom hire bretħeren slowen many persones & diden many harmes to the cytee. And þere besyde is the hiħ of GARASOUN where the Samaritanes maken here sacrifise; In þat hiħ wolde Abraham haue sacrificed his sone ysaac. And þere besyde is the vale of DOTAYM & þere is the cisterne where Ioseþħ was cast in of his breþeren whicħ þei solden & þat is a .ij. myle fro SYCHAR. From þens gon men to SAMARYE þat men clepen now SEBAST And þat is the chief cytee of þat contree And it sytt betwene the hiħ of AYGUES as Ierusalem doth. In that cytee was the sittynges of the .xij. tribes of Israel but the cytee is not now so gret as it was wont to be. þere was [1]buryed seynt IOHN THE BAPTIST betwene .ij. prophetes; helyseus and ABDYAN, but he was beheded in the casteħ of Macharyme besyde the dede see And after he was translated of his disciples & buryed at SAMARIE And þere let IULIANUS APOSTATA dygge*n* him vp & let brennen his bones, for he was þat tyme Emperour, & let wyndwe the askes in the wynd; But the fynger þat schewed oure lord seyenge: ECCE AGNUS DEI, þat is to seyne: lo the lomb of god, þat nolde neuere brenne but is aħ hol, þat fynger leet seynte Tecle the holy virgyne be born in to the hiħ of Sebast & þere maken men gret feste. In þat place was wont to ben a fair chirche & manye oþere þere weren but þei ben aħ beten doun. þere was wont to ben the heed of seynt IOHN BAPTIST enclosed in the waħ, but the Emperour THEODOSIE let drawe it out & fond it wrapped in a litiħ cloth aħ blody And so he leet it to be born to COSTANTYNOBLE, And ȝit at Costantynoble is the hynder partye of the heed.

The Tomb of Joseph.

Mount Gerizim.

Dothan.

Samaria, or Sebaste.

The burial of St. John the Baptist.

[1 fol. 48 *b*]

St. John's finger.

St. John's head partly in Constantinople, partly in Rome.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres & it is ȝit aH broylly as

Julian the Apostate had it burned.

þoughⁿ it were half brent, For the Emperour IULIANUS abouseyd of his cursedness & malice let brennen þat partie with the oþer bones & ȝit it scheweth. And this thing hathⁿ ben preued bothe be Popes & by Emperours. And the jowes benethe þat holden to the chyn & a partie

The charger is at Genoa.

of the assches & the platere þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And

Which St. John's head is at Amiens?

summen seyn þat the heed of seynt Ioh̄n is at AMYAS in Picardye And oþer men seyn þat it is the heed of seynt Ioh̄n the bysschop; I wot nere, but god knoweth. [1] But

[1 fol. 49 a]

in what wyse þat men worschipen it the blessed seynt Ioh̄n holt him apayd. Fro this cytee of SEBAST vnto IERUSALEM is .xij. myle And betwene the hilles of þat

Well of Job.

contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer & somtyme trouble, And men clepen þat welle IOB And the folk of þat contree þat men clepen SAMA-

The Samaritan sect.

RITANES weren conuerted & baptized by the Apostles, but þei holden not wel here doctryne, And aH weys þei holden lawes by hem self, varyenge from cristene men, from Sarrazines, Iewes & paynemes. & the samaritanes

Their creed and sacred books.

leeven wel in o god And þei seyn wel þat þer is but only o god þat aH formed & aH schaH deme And þei holden the bible after the lettre And þei vsen the psawtere as the Iewes don And þei seyn þat þei ben the right sones of god, And among aH oþer folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And

Their clothing.

þei han also dyuerse clothinge & schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloth̄, in difference from oþere. And the Sarazines wrappen here hedes in white lynnene cloth̄, And the

l. 8, Iowes [sic].

cristene men þat duellen in the contree wrappen hem in blew of ynde, And the Iewes in ȝelow cloth̄. In þat contree dwellen manye of the Iewes payenge trybute as cristene men don And ȝif ȝee wil knowe the lettres þat the Iewes vsen þei ben suche And the names ben As þei clepen hem writen abouen in manere of here . A . B . C.

The Hebrew alphabet.

[Another alphabet.]

## OF THE PROUINCE OF GALILEE t WHERE ANTECRIST SCHALL BEN BORN; OF NAZARETH; OF THE AGE OF OURE LADY; OF THE DAY OF DOOM, t OF THE CUSTOMES OF IACOBITES, SURRYENES t OF THE VSAGES OF GEORGYENES.

Ch. XIV. [fol. 49 b]

FROM this contree of the samaritanes þat I haue spoken of before gon men to the playnes of GALILEE And men leuen the hilles on þat o partye. And GALILEE is on of the prouynces of the holy lond, And in þat prouynce is the cytee of NAYM t CAPHARNAUM t CHOROSAYM and BETHSAYDA. In this BETHSAYDA was seynt Peter t seint Andrew born And þens a .iiij. myle is CHOROSAYM t .v. myle fro CHOROSAYM is the cytee of CEDAR whereof the psauter speketh̄: ET HABITAUI CUM HABITANTIBUS CEDAR, þat is for to seye: And I haue dwelled with the dwellynge men in Cedar. In CHOROSAYM schal̄ ANTECRIST be born, as summen seyn, And oþer men seyn he schal̄ be born in Babyloyne. For the prophete seyth: DE BABILONIA COLUBER EXIET, QUI TOTUM MUNDUM DEUORABIT, þat is to seyne: Out of Babiloyne schal come a worm þat schal deuouren al̄ the world. This ANTECRIST schal̄ be norysscht in BETHSAYDA t he schal̄ regnen in CAPHARNAUM And þerfore seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETHSAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

Galilee.

Chorazin.

The birthplace of Antichrist.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
Cana of Galilee. CAPHARNAUM! And aH theise townes ben in the lond
of GALILEE And also the CANE of GALILEE is .iiij. myle
fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
t his wif Canee of the whicH the holy Euuangelist
[1 fol. 50 a] speketh offe. [1] þere dide oure lord the firste myracle at
Architriclinus = ruler of the feast. the weddyng of Architriclyn whan he turned water in to
wyn. And in the ende of Galilee at the hilles was 8
the Arke of god taken t on þat oþer syde is the mownt
Endor, Kishon. hendor or hermon And þere aboute goth the broke
of Torrens Cison þat somtyme was clept the broke
Radumu. And þere besyde Barach þat was Abymelech 12
Deborah. sone with sone of Delbore the prophetisse ouercam the
oost of ydumea whan Cysara the kyng was slayn of
GebeH the wif of Aber t chaced beyonde the flom Iordan
be strengthe of swerd, zeb and zebee t Salmana t þere 16
he slowgh hem. Also a .v. myle fro Naym is the cytee
of Iezrael, þat somtyme was clept zarym, of the whiche
Queen Jezabel. cytee Iexabel the cursed queen was lady t queen þat
toke awey the vyne of Nabaoth be hire strengthe. 20
Faste by þat cytee is the feld MAGEDE in the whiche
the kyng Ioras was slayn of the kyng of Samarie And
after was translated t buryed in the mount Syon. And
The hills of Gilboa cursed by David after Saul's defeat. a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
t Ionathas þat weren so faire dyeden, wherfore Dauid
cursed hem as holy writt seyth: MONTES GELBOE NEC
ROS NEC PLUUIA t CETERA, þat is to seye: 3ee hilles of
gelboe nouþer dew ne reyn com vpon 3ou. And a myle 28
fro the hilles of Gelboe toward the est is the cytee
Bethshan, or Scythopolis. of Cytople þat was clept before Bethsayn And vpon
the walles of þat cytee was the hed of Saul honged.
Afte gon men be the hiH besyde the pleynes of Galylee 32
Nazareth. vnto Nazareth where was wont to ben a gret cytee and
a fair, but now þere is not but a lytill village t houses
a brood here t þere. And it is not walled t it sytt in
a litiH valeye t þere ben hilles aH aboute. þere was 36

1. 6, speketh offe, repeated in C.

[1] oure lady born, but sche was goten at Ier*usalem*. And because *þat* oure la[d]y was born at Nazareth *þer*fore bare oure lord his surname of *þat* town. *Þer*e toke Ioseph̄ oure lady to wyf whan sche was .xiiij. ȝeere of age And *þer*e Gabriell̄ grette oure lady seyenge: Aue gr*acia* plena d*omin*us tecu*m*, *þat* is to seyne: Heyl full̄ of grace oure lord is w*ith* þe. And this salutacio*un* was don in a place of a gret awteer of a faire chirche *þat* was wont to be somtyme, but it is now all̄ downe. & m*en* han made a lityll̄ resceyt besyde a pylere of *þat* chirche for to resceyue the offrynge*s* of pilgrymes And the sarrazines kepen *þat* place full̄ derely for the profyte *þat* þei han *þer*eoffe And þei be*n* full̄ wykked sarrazines & cruell̄ & more dispytous þan in ony o*þer* place & han destroyed all̄ the chirches. *Þer*e nygh̄ is Gabrielles welle where oure lord was wont to bathe h*im* whan he was ȝong And fro *þat* welle bare he wat*er* oftentyme to his mod*er* And in *þat* welle sche wossch̄ oftentyme the clowtes of hire sone Ihesu crist, And fro Ier*usalem* vnto thid*er* is .iij. iourneyes. At Nazareth̄ was oure lord norissch̄t, Nazareth̄ is als meche to seye as flour of the gardyn And be gode skyll̄ may it ben clept flour, for *þer*e was norissch̄t the flour of lyf, *þat* was crist Ihesu. And .ij. myle fro Nazareth̄ is þe cytee of Sephor be the weye *þat* goth̄ fro Nazareth̄ to Acon. And an half myle fro Nazareth̄ is the lepe of oure [lord](1), for the Iewes ladden [him](2) vpon an high̄ roche for to make [him](2) lepe doun & haue slayn [him](3) but Ihesu passed among*es* hem & lepte vpon anoth̄er roche & ȝit be*n* the steppes of his feet sene in the roche where he allyghte. And *þer*fore seyn s*umm*en whan þei dreden hem of theſes in ony weye or of ene[2]myes: IHESUS AUTEM TRANSIENS PER MEDIUM ILLORUM IBAT, *þat* is to seyne: Ihesus forsothe passynge be the myddes of hem he wente, In tokene & mynde *þat* oure lord passed þorgh̄out the Iewes crueltee & scaped safly fro hem, so surely mowe men passen the

[1 fol. 50 b]

The Ave Maria.

The wicked Saracens.

The well in which the Infant Christ bathed.

The Flower of the Garden.

The leap of Our Lord.

A charm against robbers.

[2 fol. 51 a]

(1) lady, C. (2) hire, C. (3) hire, C.

perile of thefes. And þan sey men .ij. vers of the psauter .iij. sithes: IRRUAT SUPER EOS FORMIDO ꝛ PAUOR IN MAGNITUDINE BRACHIJ TUI DOMINE. FIANT IMMOBILES QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's life. And þanne may men passe with outen perile. And ȝee schuld vnderstonde þat oure lady hadde child whan sche was .xv. ȝeere old and sche was conuersant with hire sone .xxxiij. ȝeer ꝛ .iij. monethes And after the passioun of oure lord sche lyuede .xxiiij. ȝeer. Also fro Nazareth

Mount Tabor. men gon to the mount Thabor ꝛ þat is a .iiij. myle ꝛ it is a full faire hill ꝛ wel high, where was wont to ben a toun ꝛ many chirches but þei ben all destroyed, but ȝit þere is a place þat men clepen the scole of god, where he was wont to techen his disciples ꝛ tolde hem the priuytees of heuene. At the foot of þat hill Melchisedech þat was kyng of Salem in the turninge of þat hill mette Abraham in comynge aȝen from the bataylle whan he had slayn Abymelech ꝛ þis Melchisedech was bothe kyng

The Transfiguration. ꝛ prest of Salem þat now is cleped Ierusalem. In þat hill Thabor oure lord transfigured him before seynt Peter seynt Iohn and seynt Iame And þere þei sawgh gostly Moyses ꝛ Elye the prophetes beside hem And þerfore seyde seynt Peter: DOMINE BONUM EST NOS HIC ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye: Lord it is gode for vs to ben here, make wee here .iij. dwellyng places. And þere herd þei a voys of the fadir [1] þat seyde: HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE COMPLACUI. And oure lord defended hem þat þei scholde not telle þat avisioun til þat he were rysen from deth to lyf.

[1 fol. 51 b]

Doomsday. In þat hill ꝛ in þat same place at the day of doom .iiij. Aungeles with .iiij. trompes schull blowen ꝛ reysen all men þat hadden suffred deth sith that the world was formed from deth to lyue. And schull comen in body [and] (1) soule to juggement before the face of oure lord in the vale of Iosaphath And the doom schall ben on Estre

(1) Missing, C.

day, such tyme as oure lord aroos, And the dom schal
begynne such houre as oure [lord](1) descended to hell t
dispoyled it. For at such houre schal he despoyle the
world t lede his chosene to blisse t the opere schall he
condempne to perpetuell peynes. And panne schall euery
man haue after his dissert ouper gode or euyll but 3if the
mercy of god passe his rightwisness. Also a myle from
mount Thabor is the mount heremon t pere was the cytee Hermon and the city of
of Naym. Before the 3ate of pat cytee reysed oure lord Nain.
the wydewes sone pat had no mo children. Also .iij.
myle fro Nazareth is the castell Saffra of the whiche the
sones of zebedee t the sones of Alphee weren. Also a .vij.
myle fro Nazareth is the mount kayn t vnder pat is a Mount Cain.
welle And besyde pat welle lamech Noees fader slough
kaym with an arwe. For this kaym wente porgh breres
t busshes as a wylde best t he had lyued fro the tyme
of Adam his fadir vnto the tyme of Noe t so he lyuede
nygh to .M.M. 3eer, And this Lamech was all blynd for
elde. Fro Saffra me goth to the see of Galylee t to the
cytee of Tyberye pat sytt vpon the same see And all
be it pat men clepen it a see 3it is it nouper see ne arm of The Sea of Galilee is
the see, for it is but [1]a stank of fresch water pat is in only a lake.
lengthe .c. furlonges t of brede .xl. furlonges t hath within [1 fol. 52 a]
him gret plentee of gode fissch t renneth into flom Iordan.
The cytee is not full gret but it hath gode bathes within The city of Tiberias.
him And pere as the flom Iordan parteth fro the see
of Galilee is a gret brigge where men passen from the lond
of promyssioun to the lond of kyng Baazan t the lond of Bashan and Gerasa beyond Jordan.
Gerrasentz pat ben aboute the flom Iordan And the begyn-
nynge of the see of Tyberie. And fro pens may men
go to Damask in .iij. dayes be the kyngdom of Traconye,
the whiche kyngdom lasteth fro mount heremon to the
see of Galilee or to the see of Tyberie or to the see of
Ienazareth t all is o see, And this [is] the stank pat I
haue told 3ou, But it chaungeth pus the name for the names
of the cytees pat sytten besyde hem. Vpon pat see wente

(1) Missing, C.

Our Lord walked on the sea.

oure lord drye feet And þere he toke vp seynt Peter whan he began to drenche within þat see & seyde to him: MODICE FIDEI, QUARE DUBITASTI? And after his resurrexioun oure lord appered on þat see to his disciples

The net full of fishes.

& bad hem fysschen & filled all the nett full of gret fisshes. In þat see rowed oure lord often tyme & þere he called to him seynt Peter, seynt Andrew, seynt Iames & seynt Iohn the sones of zebedee. In þat cytee of Tyberie is the table vpon the whiche oure lord eete vpon with his disciples after his resurrexioun & þei knewen him in brekynge of bred as the gospell seyth: ET COGNOUERUNT EUM IN FRACTIONE PANIS. And nygh þat cytee

The miracle of the loaves and fishes.

of Tyberie is the hill where oure lord fedde .v. Mil persones with .v. barly loues & .ij. fisshes. In þat cytee

A dart cast at Our Lord grows to a tree.

a man cast an brennynge dart in wratthe after oure lord & the hed smot in to the erthe & wax grene & it

[1 fol. 52 b]

growed to a gret tree & ȝit it groweth & the bark þere of is all lyk coles. Also in the hed of þat see of Galylee toward the Septemtryon is a strong castel & an high þat

Capernaum and Sephor.

hight Saphor & fast beside it is CAPHARNAUM; with in the lond of promyssioun is not so strong a castell & þere is a gode toun benethe þat is clept also Saphor. In þat castel seynt Anne oure ladyes moder was born And þere benethe was Centurioes hous. þat contree

City of Dan.

is clept the Galilee of folk þat weren taken to tribute of Sabulon & of Neptalym. And in aȝen comynge fro þat castell a .xxx. myle is the cytee of Dan þat

Cesarea Philippi.

somtyme was clept Belynas or Cesaire Philippon, þat sytt at the foot of the mount of lyban, where the flom Iordan

Extent of the Holy Land.

begynneth. þere begynneth the lond of promyssioun & dureth vnto Bersabee in lengthe in goynge toward the north into the South & it conteyneth wel a .ix. xx myles. & of lengthe, þat is to seye fro Iericho vnto Iaffe, & þat conteyneth a .xl. myle of lombardye or of oure contree þat ben also lytyll myles; þeise be not myles of Gascoyne ne of the prouynce of Almayne, where ben grete myles. And wite ȝe well þat the lond of promyssioun is in Sirye For

the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. & fro the est to the west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee & many oþer prouynces as Palestyne, Galilee, lityH Cilicye & many othere. In þat contree & oþer contrees beȝonde þei han a custom whan þei schuH vsen werre & whan men holden sege abouten cytee or casteH & þei withjnnen dur not senden out messagers [1] with lettres from lord to lord for to aske sokour þei maken here lettres & bynden hem to the nekke of a coluer & leten the coluer flee & the colueren ben so taught þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysscht in þo places where þei ben sent to & þei senden hem þus for to beren here lettres. And the colueres retournen aȝen whereas þei ben norisscht & so þei don comounly. And ȝee schuH vnderstonde þat amonges the sarazines o part & other, duellen many cristene men of many maneres & dyuerse names & aH ben baptized & han dyuerse lawes & dyuerse customes. But aH beleuen in god the fader & the sone & the holy gost, But aH weys fayle þei in somme articles of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iame conuerted hem & seynt Iohn baptized hem; þei seyn þat a man schal maken his confessioun only to god & not to a man, for only to him scholde man ȝelden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouther þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible & as Dauid seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEO, And: DELICTUM MEUM TIBI COGNITUM FECI & : DEUS MEUS ES TU & CONFITEBOR TIBI, And: QUONIAM COGITACIO HOMINIS CONFITEBITUR TIBI & CETERA. For þei knowen aH the bible & the psautere & þerfore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[1 fol. 58 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage fulł appertelỳ ꝛ seyn wel þat *Dauid* ꝛ oþere prophetes seyn it. Natheles seynt Austyn ꝛ seynt Gregory seyn þus, AUGUSTINUS: QUI SCELERA SUA COGITAT ꝛ CONUERSUS FUERIT VENIAM SIBI CREDAT. [1] Gregorius: DOMINUS POCIUS MENTEM QUAM VERBA RESPICIT. And seynt Hillary seyth: LONGORUM TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS NATA FUERIT CONPUNCTIO. And for suche auctoritees þei seyn þat only to god schał a man knouleche his defautes, ȝeldynge him self gylty ꝛ cryenge him mercy ꝛ behotynge to him to amende himself. And þerfore whan þei wil schryuen hem þei taken fyre ꝛ sette it besyde hem ꝛ casten þer in poudre of frankencens ꝛ in the smoke þerof þei schryuen hem to god ꝛ cryen him mercy. But soth̄ it is þat this confessioun was first ꝛ kyndely, but seynt peter the apostle ꝛ þei þat camen after him han ordeynd to make here confessioun to man ꝛ be gode resoun. For þei perceyueden wel þat no sykness was curable, gode medycyne to leye þerto but ȝif men knewen the nature of the maladye. And also no man may ȝeuen couenable medicyne but ȝif he knowe the qualitee of the dede. For o synne may ben gretter in o man þan in anoth̄er ꝛ in o place ꝛ in o tyme þan in anoth̄er ꝛ þerfore it behoveth̄ him þat he knowe the kynde of the dede ꝛ þerevpon to ȝeuen him penance. Þere ben oþere þat ben clept SURIENES and þei holden the beleeve amonges vs ꝛ of hem of Grece And þei vsen ał berdes as men of Grece don ꝛ þei maken the sacrement of therf bred ꝛ in here langage þei vsen lettres of Sarazines, but after the misterie of holy chirche thei vsen lettres of Grece ꝛ þei maken here confessioun right as the Iacobytes don. Þere ben oþere þat men clepen GEORGYENES þat seynt George conuerted ꝛ him þei worschipen more þan ony other seynt ꝛ to him þei crien for help ꝛ þei camen out of the Reme of George; þeise folk vsen crounes schauen. [2] The clerkes han rounde crounes ꝛ the lewed men han crownes ał square ꝛ þei holden cristene lawe

The Church Fathers.

[1 fol. 53 b]

Confession in the smoke of incense.

St. Peter introduced confession to the priest,

who is the physician of souls.

Syrians hold an intermediate position.

Consecration of unleavened bread.

Georgians.

Various shapes of their tonsures.

[2 fol. 54 a]

as don þei of Grece of whom I haue spoken of before. Othere þere ben þat men clepen cristene men of gyrdynge for þei ben aH gyrt abouen. And þer ben opere þat men clepen Nestoryenes, And summe Arryenes, Summe Nubyenes, Summe of Grees, summe of Ynde & summe of Prestre Iohnes lond. And aH þeise han manye articles of oure feyth & to othere þei ben varyaunt & of here variance were to longe to telle & so I wil leue as for the tyme without en more spekynge of hem.

Christians of girding and other sects.

## OF THE CYTEE OF DAMASCE; OF .IIJ. WEYES TO IERUSALEM: ON BE LONDE & BE SEE, ANOTHER MORE BE LONDE þAN BE SEE, AND THE THRIDDE WEYE TO IERUSALEM: ALL BE LONDE.

Ch. XV.

NOW after þat I haue told 3ou sum partye of folk in the contrees before [said] (1) now wil I turnen a3en to my weye for to turnen a3en on this half. þanne whoso wil go fro the lond of GALILEE of þat þat I haue spoke for to come a3en on this half, men comen a3en be Damasce þat is a fuH fayr cytee & fuH noble & fuH of aH marchandises And a .iij. iorneyes long fro the see & a .v. iorneyes fro Ierusalem. But vpon Camaylles / mules / hors / dromedaries & oper bestes men caryen here marchandise thider, And thider comen the marchauntes with marchandise be see from ynde, persee, Caldee Ermonye & of manye opere kyngdomes. This cytee founded Helizeus Damascus þat was 3oman & despenser of Abraham before þat ysaac was born, for he thoughte for to haue ben Abrahames heir & he named the toun after his surname Damasce. And in þat place where Damasc was [1] founded kaym slough Abel his broþer And besyde damasc is the mount Seyr. In þat cytee of Damasce þer is gret plentee of welles And within the cytee & without e ben many fayre gardynes & of dyuerse frutes. Non oþer cytee is not lyche in

The way from the Holy Land to Europe.

Damascus.

Merchants from all parts meet here.

Its eponymous hero Eliezer.

[1 fol 54 b]

Its fair gardens.

(1) Missing, C.

comparisoun to it of faire gardynes ꝛ of faire desportes. The cytee is gret ꝛ fuⱨ of peple ꝛ wel walled with double walles. And þere ben manye Phisicyens And seint Poul himself was þere a phisicyen for to kepen mennes bodyes in hele before he was conuerted ꝛ after þat he was phisicien of soules. And seynt luk the Euuangelist was disciple of seynt Poul for to lerne phisik ꝛ many opere. For seint Poul held þanne scole of phisik. And neere beside damasce was he conuerted ꝛ after his conuersioun he duelte in þat cytee .iij. dayes withouten sigⱨt ꝛ withouten mete or drinke And in þo .iij. dayes he was ravisscⱨt to heuene ꝛ þere he saugⱨ many preuytees of oure lord. And faste beside damasce is the casteⱨ of Arkes þat is bothe fair ꝛ strong. From Damasce men comen aȝen be oure lady of Sardenak, þat is a .v. myle on this half damasce ꝛ it sytt vpon a roche ꝛ it is a fuⱨ faire place ꝛ it semeⱨ a casteⱨ for þere was wont to ben a casteⱨ, but it is now a fuⱨ faire chirche. And þere withinne ben monkes ꝛ nonnes cristene And þer is a vowt vnder the chirche where þat cristene men duellen also ꝛ þei han many gode vynes. And in the chirche behynde the higⱨ awtere in the waⱨ is a table of blak wode on the whiche somtyme was depeynted an ymage of oure lady þat turneⱨ into flesch, but now the ymage scheweⱨ but litiⱨ. But aⱨ weys be the grace of god þe

St. Paul a physician, first of bodies, then of souls.

The Vision of St. Paul.

Our Lady of Sardenak.

The miraculous image.

[A long gap here occurs in the Cotton MS. As the only alternative text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a] ꝛ þei eten houndes, cattes, ratouns ꝛ aⱨ opere wylde bestes. And þei haue no wode or eⱨ lytyⱨ And þerfore þei warmen ꝛ sethen here mete with hors dong ꝛ cow dong ꝛ of oþer bestes dryed aȝenst the sonne. And princes ꝛ opere eten not but ones in the day ꝛ þat but

Evil habits of the Tartars.

lytiH t þei ben right foule folk t of euyl kynde. And in somer be aH þo contrees fallen many tempestes t many hidouse thondres t leytes And slen meche peple t bestes also fuH oftentyme. And sodeynly is þere passynge hete t sodeynly also passynge cold And it is the foulest contree t the most cursed and the porest þat men knowen. And here prince þat gouerneth þat contree þat þei clepen BATHO, duelleth at the cytee of Orda. And treuly no gode man scholde not duellen in þat contre, For the lond t the contree is not worthi houndes to dueH jnne; It were a gode contree to sowen jnne thristeH t breres t broom t thornes t breres, t for non oþer þing is it not good. Natheles þere is gode lond in sum place but it is pure litiH as men seyn. I haue not ben in þat contre ne be þo weyes but I haue ben at oþer londes þat marchen to þo contreyes As in the lond of Russye t in the lond of Nyflan t in the reme of Crako t of lette t in the reme of Daresten t in manye oþer places þat marchen to þo costes, but I wente neuer be þat weye to Ierusalem, Wherfore I may not wel teH 3ou the manere. But 3if this matiere plese to ony worthi man þat hath gon be þat weye he may telle it 3if him lyke to þat entent þat þo þat wolen go by þat weye and maken here viage be þo costes mowen knowen what weye is þere. For noman may passe be þat weye godely but in [1]tyme of wynter for the perilous watres t wykkede mareys þat ben in þo contrees, þat noman may passe but 3if it be strong frost t snowe abouen, for 3if the snow ne were men myght not gon vp on the yse ne hors ne carre nouþer t it is wel a .iij. iourneyes of suche weye to passe from Prusse to the lond of sarazin habitable. And it behoueth to the cristene men þat schuH werre a3en hem euery 3eer to bere here vitaylles with hem, for þei schuH fynde þere no good, And þan most þei let carye here vitaylle vpon the yse with carres þat haue no wheeles þat þei clepen Scleyes, And als longe as here vitailles lasten þei may abyde þere but no longer, For þere schuH þei fynde no wight þat wil selle

Wretched climate of their country.

Batu, khan of the Golden Horde.

Only weeds will grow there.

Russia, Livonia, Cracow, Lithuania and Daresten.

The marshes can only be passed in winter, on the ice.

[1 fol. 55 b]

Sledges or sleighs for moving supplies over the ice.

The spies call the warriors together when strangers pass.

hem ony vitaille or ony thing. And whan the spyes seen ony cristene men comen vpon hem þei rennen to the townes ⁊ cryen with a lowd voys KERRA KERRA KERRA ⁊ þan anon þei armen hem ⁊ assemble hem togydere. And ȝee schuⱡ vnderstonde þat it freseth̄ more strongly in þo contrees þan on this half ⁊ perfore hath̄ euery man stewes in his hous ⁊ in þo stewes þei eten ⁊ don here occupaciouns aⱡ þat þei may. For þat is at the north̄ parties þat men clepen the septentrioneⱡ where it is aⱡ only cold, For the sonne is but lytiⱡ or non toward þo contreyes ⁊ perfore in the Septemtryon þat is verry north̄ is the lond so cold þat noman may dueⱡ pere ⁊ in the contrarye toward the south̄ it is so hoot þat noman ne may dueⱡ pere, be cause þat the sonne whan he is vpon the South̄ casteth̄ his bemes aⱡ streght̄ vpon þat partye.

The natives live near their stoves.

Why it is cold in the North and hot in the South.

Ch. XVI. OF THE CUSTOMES OF SARASINES, ⁊ OF HIRÆ LAWE, ⁊ HOW THE SOUDAN ARRESOND ME AUTOUR OF THIS BOOK, AND OF THE BE GYNNYNGE OF MACHOMETE.

NOW because þat I haue spoken of sarazines ⁊ of here contre now ȝif ȝee wil knowe a partye of here lawe ⁊ of here [1] beleue I schaⱡ teⱡ ȝou after þat here book þat is clept ALKARON telleth̄, And summen clepen þat book MESHAF ⁊ summe clepen it HARME after the dyuerse langages of the contree, The whiche book Machamete toke hem. in the whiche boke among oþer thinges is writen, as I haue often tyme seen ⁊ radd, þat the gode schuⱡ gon to paradys ⁊ the euele to helle ⁊ þat beleeuen aⱡ sarazines. And ȝif a man aske hem what paradys þei menen þei seyn to paradys þat is a place of delytes where men schuⱡ fynde aⱡ maner of frutes in aⱡ cesouns ⁊ ryueres rennynge of mylk ⁊ hony ⁊ of wyn ⁊ of swete water ⁊ þat þei schuⱡ haue faire houses ⁊ noble euery man after his dissert made of precyous stones ⁊ of gold ⁊ of syluer. And þat euery

The religion of Saracens.

[1 fol. 56 *a*]

The Coran.

Paradise according to Muhammadans.

man schaⱡ haue .iiij. wyfes aⱡ maydenes ⁊ he schaⱡ haue ado euery day with hem ⁊ ȝit he schaⱡ fynden hem aⱡ weys maydenes. Also þei beleeuen ⁊ speken gladly of the virgine Marie ⁊ of the Incarnacioun And þei seyn þat Marie was taughⱡ of the Angel ⁊ þat Gabrieⱡ seyde to hire þat sche was forchosen from the begynnynge of the world ⁊ þat he schewed to hire the Incarnacioun of Ihesu crist ⁊ þat sche conceyued ⁊ bare child mayden ⁊ þat wytnesseth̄ here boke. ⁊ þei seyn also þat Ihesu crist spak als sone as he was born ⁊ þat he was an holy prophete ⁊ a trewe in woord ⁊ dede ⁊ meke ⁊ pytous ⁊ rightfuⱡ ⁊ with outen ony vyce. And þei seyn also þat whan the Angel schewed the Incarnacioun of crist vnto Marie sche was ȝong ⁊ had gret drede. For þere was þanne an enchauntour in the contree þat deled with wycchecraft þat men clepten Taknia þat be his enchauntementes cowde make him in lykness of an Angel ⁊ wente often tymes ⁊ lay with maydenes [1] ⁊ þerfore Marie dredde lest it hadde ben Taknia þat cam for to desceyue the maydenes. And þerfore sche coniured the Angel þat he scholde teⱡ hire ȝif it were he or nō And the angel answerde ⁊ seyde þat sche scholde haue no drede of him for he was verry messager of Ihesu crist. Also here book seyth̄ þat whan þat sche had childed vnder a palme tre sche had gret schame þat sche hadde a child ⁊ sche grette ⁊ seyde þat sche wolde þat sche hadde ben ded; And anon the child spak to hire ⁊ comforted hire ⁊ seyde: Moder ne dysmaye þe noughⱡ, for god hath̄ hidd in þe his preuytees for the saluacioun of the world. And in othere many places seyth̄ here ALKARON þat Ihesu crist spak als sone as he was born. And þat book seyth̄ also þat Ihesu was sent from god aⱡ myghty for to ben myrour ⁊ ensample ⁊ tokne to alle men. And the Alkaron seyth̄ also of the day of doom, how god schal come to deme aⱡ maner of folk ⁊ the gode he schaⱡ drawen on his syde ⁊ putte hem into blisse, And the wykkede he schal condempne to the peynes of heⱡ. And amonges aⱡ

Teaching of the Coran on the Virgin and the Incarnation.

The Saracens believe Christ to be free from sin.

Mary mistook Gabriel for the enchanter Taknia, who deceived maidens.

[1 fol. 56 b]

Christ comforts his Mother as soon as born.

Perfections of Jesus.

The Coran's teaching on Doomsday.

Jesus was more than prophet.

prophetes Ihesu was the most excellent & the moste worthi next god, And þat he made the gospelles in the whiche is gode doctryne & helefuH, fuH of c[h]aritee (1) & sothfastness & trewe prechinge to hem þat beleeuen in god And þat he was a verry prophete & more þan a prophete & lyued withouten synne & ȝaf syght to þe blynde & helede the lepres & reysede dede men & steigh to heuene. And whan þei mowe holden the boke of the gospelles of oure lord writen & namely MISSUS EST ANGELUS GABRIEL, þat gospeH þei seyn þo þat ben lettred often tymes in here orisouns & þei kissen it & worschipen it with gret deuocioun. þei fasten an hool moneth in the ȝeer & eten nought but be nyghte [1] & þei kepen hem from here wyfes aH þat moneth. But the seke men be not constreyned to þat fast. Also this book spekth of Iewes & seyth þat þei ben cursed for þei wolde not beleuen þat Ihesu crist was comen of god & þat þei lyeden falsely on Marie & on hire sone Ihesu crist seyenge þat þei hadden crucyfyed Ihesu the sone of Marie. For he was neuere crucyfyed as þei seyn, but þat god made him to stye vp to him withouten deth & withouten anoye, But he transfigured his lykness into IUDAS SCARIOTH & him crucifyeden the Iewes & wenden þat it had ben Ihesus But Ihesu steygh to heuenes aH quyk & þerfore þei seyn þat the cristene men erren & han no gode knouleche of this & þat þei beleeuen folyly & falsly þat Ihesu crist was crucyfyed. And þei seyn ȝit þat, & he had ben crucyfyed, þat god had don aȝen his rightwisness for to suffre Ihesu crist þat was Innocent to ben put vpon the cros withouten gylt. And in this article þei seyn þat wee faylen & þat the gret righthwisness of god ne myhte not suffre so gret a wrong. And in this fayleth here feyth, For þei knoulechen wel þat the werkes of Ihesu crist ben gode & his wordes & his dedes & his doctryne be his gospelles weren trewe & his meracles also trewe & the blessede virgine Marie is good & holy mayden before & after the birthe of Ihesu crist, And þat aH þo þat

The Ramadan fast.

[1 fol. 57 a]

The Coran against the Jews.

The Saracens believe Judas Iscarioth to have been crucified instead of Christ,

for God cannot have allowed the Innocent to suffer.

Many points of agreement between the creeds of Saracens and Christians.

(1) claritee, C.

beleuen perfectly in god schul ben saued. And be cause þat þei gon so ny oure feyth þei ben lyghtly conuerted to cristene lawe whan men preche hem And schewen hem dis- tynctly the lawe of Ihesu crist & whan [men](1) tellen hem of the prophecyes. And also þei seyn þat þei knowen wel be the prophecyes þat the lawe of Machomete schall fayle as [1]the lawe of the Iewes dide And þat the lawe of cristene peple schall laste to the day of doom. And ȝif ony man aske hem what is here beleeue, þei answeren þus & in this forme: Wee beleuen god formyour of heuene & of erthe & of all opere thinges þat he made & without him is no thing made. And we beleuen of thay of doom & þat euery man schall haue his meryte after he hath disserued And we beleue it for soth all þat god hath seyd be the mouthes of his prophetes. Also Machomet commanded in his ALKARON þat euery man scholde haue .ij. wyfes or .iij. or .iiij. but now þei taken vnto .ix. & of lemmannes als manye as he may susteyne. And ȝif ony of here wifes mys beren hem aȝenst hire husbonde he may caste hire out of his hous & departe fro him & take anoþer, But he schall departe with hire of his godes. Also whan men speken to hem of the fader & of the sone & of the holy gost þei seyn þat þei ben .iij. persones, but not o god, For here Alkaron speketh not of the trynyte. But þei seyn wel þat god hath spechе & all were the dowmb & god hath also a spirit þei knowen wel for all þei seyn he were not on lyue. And whan men speken to hem of the Incarnacioun how þat be the word of the Angel god sente his wysdom in to erthe & envmbred him in the virgyne Marie & be the woord of god schall þe dede ben reysed at the day of doom, þei seyn þat it is soth & þat the woord of god hath gret strengthe, And þei seyn þat whoso knew not þe woord of god he scholde not knowe god. And þei seyn also þat Ihesu crist is the woord of god & so seyth hire ALKARON, where it seyth þat the Angel spak to Marie

When well taught, they are easily converted.

[1 fol. 57 b]

They believe in God, in Doomsday and in the prophets.

Polygamy.

Divorce.

The Saracens allow the three persons of the Trinity, but deny that they are one God.

The Word.

The Spirit.

(1) Missing, C.

k 12, thay = the day, phonetic or scribal?

[1 fol. 58 a] and seyde: Marie, god schaH preche þe the 1 gospeH be the woord of his mowtH & his name schaH be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier spekere with god & Ihesu crist was the woord & the spirit of god & þat Machomete was right messager of god. And þei seyn þat of theise .iiij. Ihesu was the most worthi & the most excellent & the most gret so þat þei han many gode articles of oure feyth, aH be it þat þei haue no parfite lawe & feyth as cristene men han. & þerfore ben þei lightly conuerted & namely þo þat vnderstonden the scriptures & the prophecyes, For þei han the gospelles & the prophecies & the byble writen in here langage. Wherfore þei conen meche of holy wrytt, but þei vnderstonde it not but after the lettre & so don the Iewes. For þei vndirstonde not the lettre gostly but bodyly & þerfore ben þei repreued of þe wise þat gostly vnderstonden it. And þerfore seyth Seynt Poul: LITERA OCCIDIT, SPIRITUS AUTEM VIUIFICAT. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben cursed also, as þei seyn, for þei kepen not the commandementes & the preceptes of the gospeH þat Ihesu crist taugHte hem. And þerfore I schaH teH 3ou what the Soudan tolde me vpon a day in his chambre. He leet voyden out of his chambre aH maner of men, lordes & opere, for he wolde speke with me in conseiH. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. & he seyde me treulycH nay, for 3ee cristene men ne recche right noght how vntrewly to serue god; 3ee scholde 3euen ensample to the lewed peple for to do wel & 3ee 3euen hem ensample to don euyH. for the comownes vpon festyfuH dayes whan þei scholden gon to chirche 2 to serue god, þan gon þei to tauernes & ben þere in glotony aH þe day & aH nygHt & eten & drynken as bestes þat haue no resoun & wite not whan þei haue ynow. And also the cristene men enforcen hem in aH maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[2 fol. 58 b]

fighten & for to desceyuen þat on þat other, And þere- The pride of fashions in
withall þei ben so proude þat þei knowen not how to ben dress.
clothed, now long, now schort, now streyt, now large,
now swerded, now daggered & in all manere gyses. þei
scholden ben symple meke & trewe & full of almesdede as
Ihesu was in whom þei trowe, but þei ben all the con-
trarie & euere enclyned to the euyll & to don euyll. And Immorality.
þei ben so coueytous þat for a lytyll sylver þei sellen
here doughtres, here sustres & here owne wyfes to putten
hem to leccherie, And on withdraweth the wif of another
& non of hem holdeth feyth to another, but þei defoulen
here lawe þat Ihesu crist betook hem to kepe for here
saluacioun. And þus for here synnes han þei lost all The Holy Land was lost through sin,
this lond þat wee holden. For for hire synnes here god
hath taken hem in to oure hondes, noght only be strengthe
of oureself, but for here synnes. For wee knowen wel in
verry soth þat whan 3ee seruen god god wil helpe 3ou,
And whan he is with 3ou noman may ben a3enst 3ou.
And þat knowe we wel be oure prophecyes, þat cristene and shall be regained through righteousness.
men schull wynnen a3en this lond out of oure hondes
whan þei seruen god more deuoutly. But als longe as þei
ben of foul & of vnclene lyvynge as þei ben now wee haue
no drede of hem in no kynde, for here god wil not helpen
hem in no wise. And þan I asked him how he knew the Saracen informers report to the Soudan on the state of Christian countries.
state of all cristene men & he answerde me þat he knew
all the state of all contres of cristene kynges & princes
& the state of the comounes also be his messangeres, þat
he sente to all londes in manere as þei weren marchauntes
of precyous stones, of clothes of gold, & of othere [1] thinges [1 fol. 59 a]
for to knowen the manere of euery contree amonges
cristenemen. And þan he leet clepe in all the lordes þat
he made voyden first out of his chambre & þere he schewed
me .iiij. þat weren grete lordes in the contree þat tolden
me of my contree & of manye oþer cristene contrees als wel The Soudan and his lords speak French,
as þei had ben of the same contree & þei spak frensch
right wel & the sowdan also, whereof I had gret merualle.
Allas, þat it is gret sclaundre to oure feith & to oure lawe,

What a shame for us to be reproved by unbelievers!

whan folk þat ben *with*outen lawe schuȝ repreuen vs t vnd*er*nemen vs of oure synnes, And þei þat scholden ben conu*er*ted to crist t to the lawe of Ihesu be oure gode ensamples t be oure acceptable lif to god, t so conu*er*ted to the lawe of Ihesu crist, ben þorgh oure wykkedness t euyȝ lyuynge fer fro vs t straungeres fro the holy t verry beleeve schuȝ þus appelen vs t holden vs for wykkede lyu*er*es t cursede. And treuly þei sey soth, For the sarazines ben gode t feythfuȝ, For þei kepen entierly the com*m*andement of the holy book ALKARON þat god sente hem be his messag*er* Machomet, to the whiche, as þei seyn, Seynt Gabrieȝ the aungel often tyme tolde the wille of god. And ȝee schuȝ vnd*er*stonde þat Machamete was born in Arabye, þat was first a pore knaue þat kepte Cameles þat wenten *with* Marchantes for marchandise; t so befeȝ þat he wente *with* the marchandes in to Egipt t þei weren þanne cristene in þo p*ar*tyes. And at the deser*t*es of Arabye he wente in to a chapeȝ where a Eremyte duelte, And whan he entred in to the chapeȝ þat was but a lytiȝ t a low thing t had but a lityl dore t a low, þan the entree began to wexe so gret t so large t so high as þough it had ben of a gret mynstre or the [1 fol. 59 b] ȝate [1] of a paleys. And this was the firste myracle the sarazins seyn þat Machomete dide in his ȝouthe. After began he for to wexe wyse and riche t he was a gret Astronom*er* t after he was gouernour t prince of the lond of Corrodane t he gouerned it fuȝ wisely in such man*er*e þat whan the prince was ded he toke the lady to wyfe, þat highte Gadrige. And Machomete feȝ often in the grete sikeness þat men calleń the fallynge euyȝ, Wherfore the lady was fuȝ sory þat euere sche toke him to husbonde. But Machomete made hire to beleeue þat aȝ tymes whan he feȝ so Gabriel the angel cam for to speke *with* him t for the gret light t brightness of the angeȝ he myghte not susteyne him fro fallynge; And þerfore the sarazines seyn þat Gabriel cam often to speke *with* him. This Machomete regned in Arabye the ȝeer

The Saracens are loyal to their religion.

Mahomet first was a camel-driver.

His first miracle.

The Koreish.

Khadidjah.

Fits of the falling sickness.

of oure lord Ihesu crist .vj. C. t .x. and was of the generacioun of ysmael þat was Abrahames sone þat he gat vpon Agar his chamberere. And þerfore þer ben sarazines þat ben clept Ismaelytenes, t summe Agaryenes of Agar t the oþere propurly ben clept Sarrazines of Sarra t summe ben clept Moabytes t summe Amonytes for the .ij. sones of loth̄, Moab t Amon þat he begatt on his doughtres, þat weren aftirward grete erthely princes. And also Machomete loued wel a gode heremyte þat duelled in the desertes a myle fro þat Mount Synay in the weye þat men gon fro Arabye toward Caldee t toward ynde, o day iourney fro the see, where the marchauntes of Venyse comen often for marchandise. And so often wente Machomete to this heremyte þat aH his men weren wrothe for he wolde gladly here this heremyte preche t make his men wake aH nygh̄t, t þerfore his men þoughten to putte the heremyte to deth̄. t so befeH vpon a nygh̄t þat Machomete was dronken of gode wyn [1] t he feH on slepe t his men toke Machometes swerd out of his schethe whils he slepte t þere with þei slowgh̄ this heremyte t putten his swerd al blody in his schethe azen. And at morwe whan he fond the heremyte ded he was fuH sory t wroth̄ t wolde haue don his men to deth̄, but þei aH with on accord [said] (1) þat he himself had slayn him whan he was dronken t schewed him his swerd aH blody t he trowed þat þei hadden seyd soth̄. And þan he cursed the wyn t aH þo þat drynken it, And þerfore sarrazines þat ben deuout drynken neuere no wyn; but summe drynken it preuyly, For 3if þei dronken it openly þei scholde ben repreued. But þei drynken gode beuerage t swete t norysshynge þat is made of GalameH t þat is þat men maken sugre of, þat is of right gode sauour t it is gode for the breest. Also it befalleth̄ sumtyme þat cristene men becomen sarazines ouþer for pouertee or for sympleness or elles for here owne wykkedness; And þerfore the Archiflamyn

The prophet's descent.

Names of the Arabs.

The Nestorian Sergius,

[1 fol. 60 *a*]

murdered by servants during Mahomet's drunkenness.

The Prophet sorry.

He curses wine.

The Saracens drink "Galamel" instead.

The renegade Christians;

(1) Missing, C.

or the Flamyn, [as](1) oure E[r]chebisshopp(2) or Bisshopp,

how admitted by Saracen divines.

Whan he resceyueth hem seyth þus: LA ELLEC OLLA SYLA MACHOMET RORES ALLA, þat is to seye: þere is no god but on t Machomete his messager. Now I haue told 3ou a party of here lawe t of here customes I schal seye 3ou of here lettres þat þei haue with here names t the manere of hire figures, What þei ben.

[Another alphabet.]

And .iiij. lettres þei haue more þan oþere for dyuersitee of hire langage [1] t speche, for als moche as þei speken in here throtes. And wee in Englond haue in oure langage t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat is: þ t ȝ, the whiche ben clept þorn t ȝOGH.

[1 fol. 60 b]

The English alphabet has two extra letters.

(1) os, C. (2) Echebisshopp, C.

# [PART SECOND:

## THE COUNTRIES BEYOND THE HOLY LAND.]

## OF THE LONDES OF ALBANYE AND OF LIBYE; OF THE WISSHINGES FOR WACCHINGE OF THE SPERHAUK, & OF NOES SCHIPPE. Ch. XVII.

NOW sith̄ I haue told 3ou beforn of the holy lond & of þat contree abouten & of many weyes for to go to þat lond & to þe mount Synay & of Babyloyne the more & the less & to oþer places þat I haue spoken beforn, now is tyme 3if it lyke 3ou for to teH 3ou of the marches & Iles & dyuerse bestes & of dyuerse folk be3ond theise marches. For in þo contrees be3onden ben many dyuerse contrees & many grete kyngdomes þat ben departed be the .iiij. flodes þat comen from paradys terrestre. For Mesopotayme & the kyngdom of Caldee & Arabye ben betwene the .ij. ryueres of Tygre & of Eufrates, And the kyngdom of Mede & of Persye ben betwene the ryueres of Nile & of Tygres. And the kyngdom of Syrie where of I haue spoken beforn & Palestyne & Phenicye ben betwene Eufrates & the se Medyterrane. The whiche see dureth̄ in lengthe fro Mayrok vpon the see of Spayne vnto the grete see, so þat it lasteth̄ be3onde Costantynople .MMM. & .xl. myles of lombardye. And toward the see Occyan & Inde is the kyngdom of Shithie þat is aH closed with hilles And after vnder Schithie & fro the see of Caspie vnto the flom of Thamy is AMAZOYNE þat is the lond of FEMYNYE, where þat noman is bu[t] only aH wommen. And after is Albanye a fuH gret reme, And it is clept Albanye be cause þat the folk ben whitere þere þan in oþer marches þere abouten; And in þat contree ben so gret hounds & so stronge þat þei assaylen lyouns & slen hem. And þanne after [1]is Hircanye Bactrie Hiberye & many oþer kyngdomes. And betwene the rede see & the see occyan toward the south̄ is the kyngdom of Ethiope & of libye the hyere, The whiche lond of Lybye þat is to seyne libye the lowe þat begynneth̄ at

The countries beyond the Holy Land.

The four rivers of Paradise.

The Mediterranean.

Scythia.

Feminye.

Albania.

Hircania, Bactria, Hiberia.

[1 fol. 61a]

Lybia.

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt & toward Ethiope.
The sea higher than the land. In þat contre of libye is the see more high þan the lond
& it semeth þat it wolde couere the (1) erthe & natheles 4
3it it passeth not his markes. And men seen in þat
In Lybia men's shadows fall on the right if they face east. contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
The water of the sea boils so that no fish can live. no fissch, for þei mowe not lyve ne dure (2) for the
gret hete of the sonne, because þat the water is euermore
boyllynge for the gret hete. And many opere (3) londes per 12
ben, þat it were to long to telle or to nombren, But of
sum parties I schall speke more pleynly here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee & toward ynde, he most entre the see at 16
From Genoa or Venice to Trebizond. Gene or at Venyse or at sum other hauene þat I haue
told 3ou before; And þan passe men the see & arryuen at
Trapazond þat is a gode cytee & it was wont to ben the
hauene of POUNTZ. þere is the hauene of Persanes & of 20
Medaynes & of the marches þere be3onde. In þat cytee
There St. Athanasius lies buried. lyth seynt Athanasie þat was Bisshopp of Alisandre
þat made þe psalm: QUICUMQUE WLT. This ATHANASIUS
was a gret doctour of dyuynytee & because þat he preched 24
& spak so depely of dyuynytee & of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
The Pope first arrested, then released him. Wherfore the Pope sente after hym [1]& putte him in
presoun. And whils he was in presoun he made þat 28
[1 fol. 61 b] psalm & sente it to the Pope & seyde þat 3if he were an
heretyk þan was þat heresie, for þat he seyde was his
beleeue. And whan the Pope saugh it & had examyned
it, þat it was perfite & gode & verryly oure feyth & oure 32
beleeue, he made him to ben delyuered out of presoun &
commanded þat psalm to ben seyd euery day at pryme &
so he held Athanasie a gode man. But he wolde neuere

(1) lond, cancelled, C. (2) for, repeated, C.
(3) operes, C.

go to his bisshopriche aȝen because þat þei accused him of heresye. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man þat he sente for to kepe the contree aȝenst the Turkes vsurped the lond ꝑ helde it to him self ꝑ cleped him Emperour of Trapazond. And from þens men gon thorgh̄ litiH Ermonye, And in þat contree is an old casteH þat stont vpon a roche the whiche is cleped the casteH of the SPARREHAWK, þat is beȝonde the cytee of LAYAYS beside the town of Pharsipee þat belongeth̄ to the lordschipe of CRUK þat is a riche lord ꝑ a gode cristene man; Where men fynden a Sparehauk vpon a perche right fair ꝑ right wel made ꝑ a faire lady of fayrye þat kepeth̄ it. And who þat wil wake þat Sparhauk .vij. dayes ꝑ .vij. nyghtes ꝑ as summe men seyn .iij. dayes ꝑ .iij. nyghtes withouten companye ꝑ withouten sleep, þat faire lady schal ȝeuen him whan he hath̄ don the first wyssch̄ þat he wil wyssche of erthely thinges; ꝑ þat hath̄ ben proued often tymes. And o tyme befeH þat a kyng of Ermonye þat was a worthi knyght ꝑ a doughty man ꝑ a noble prince woke þat hauk sum tyme ꝑ at the ende of .vij. dayes ꝑ .vij. nyghtes the lady cam to him ꝑ bad him wisschen: for he had wel disserued it. And he answerde þat he was gret lord ynow ꝑ wel in pees [1]ꝑ hadde ynowgh̄ of worldly richess ꝑ þerfore he wolde wisshen non oþer thing but the body of þat faire lady to haue it at his wille. And sche answerde him þat he knew not what he asked ꝑ seyde þat he was a fool to desire þat he myghte not haue for sche seyde þat he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde þat he ne wolde asken non oþer thing. And the lady answerde: sythe þat I may not withdrawe ȝou fro ȝoure lewed courage I schal ȝeue ȝou withouten wysschinge ꝑ to aH hem þat schuH com of ȝou. Sire kyng ȝee schuH haue werre withouten pees ꝑ aH weys to the .ix. degree ȝee schuH ben in subieccioun of ȝoure enemyes ꝑ ȝee schuH ben nedy of aH godes. And neuere sithen nouther the

The Empire of Trebizond.

Armenia.

The castle of the Sparrow-hawk.

Whoever watches the hawk shall have his first wish.

A king of Armenia wished for the lady of fairy's love.

[1 fol. 62 a]

She gives him and his descendants eternal war.

kyng of Ermonye ne the contree weren neuer in pees ne
þei hadden neuer sitten plentee of godes & þei han ben
A poor man's son wished for wealth, and obtained it.
sitten alweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke þat hauke & wisshed þat he myghte
cheue wel & to ben happy to marchandise & the lady graunted
him And he becam the most riche & the most famouse
marchant þat myghte ben on see or on erthe. And he
becam so riche þat he knew not the .M. part of þat he
hadde & he was wysere in wisschinge þan was þe kyng.
A Templar obtained a purse always full of gold.
Also a knyght of the temple wooke þere & wyssched a
purs eueremore full of gold & the lady graunted him. But
sche seyde him þat he had asked the destruccioun of here
ordre for the trust & the affiance of þat purs & for the grete
pryde þat þei scholde hauen & so it was. And perfore
loke he kepe him wel þat schall wake, For ȝif he slepe he
is lost þat neuere man schall seen him more. This is not
the right weye for to go to the parties þat I haue nempned
before, but for to see the merueyle þat I haue spoken of,
[1 fol. 62 b] [1]And perfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermonye the grete vnto a cytee þat is
Erzerum.
clept ARTYROUN: þat was wont to ben a gode cytee & a
plentifous, but the Turkes han gretly wasted it. þere
aboute groweth no wyn ne frut but lityll or ell non. In
this lond is the erthe more high þan in ony oþer & þat
Subterranean streams from Euphrates.
maketh gret cold And þere ben many gode watres &
gode welles þat comen vnder erthe fro the flom of Paradys
þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
And þat ryuere cometh towardes ynde vnder erthe &
resorteth into the lond of Altazar And so passe men be
this Ermonye & entren the see of Persie. Fra þat cytee
of Artyroun go men to an hill þat is clept SABISSOCOLLE;
Ararat.
And þere besyde is anoþer hill þat men clepen Ararath,
but þe Iewes clepen it TANEEZ, where Noes schipp rested
& ȝit is vpon þat montayne, And men may seen it a ferr
Some claim to have touched Noah's Ark.
in cleer weder. And þat montayne is wel a .vij. myle
high And summen seyn þat þei han seen & touched the
schipp & put here fyngres in the parties where the feend

went out, Whan þat Noe seyde: BENEDICITE, But þei þat seyn suche woordes seyn here wille. For a man may not gon vp the montayne for gret plentee of snow þat is aHweys on þat montayne nouþer somer ne wynter, so þat noman may gon vp þere ne neuere man dide sithe the tyme of Noe saf a monk þat be the grace of god broughte on of the plankes doun, þat ȝit is in the mynstre at the foot of the montayne. And besyde is the cytee of DAYNE þat Noe founded, And faste by is the cytee of Any in the whiche were wont to ben a .M. chirches. But vpon þat montayne to gon vp this monk had gret desir And so vpon a day he [1]wente vp And whan he was vpward the .iij. part of the montayne he was so wery, þat he myghte no ferthere and so he rested him t feH oslepe. And whan he awook he fonde him self liggynge at the foot of the montayne And þan he preyede deuoutly to god þat he wolde vouchesaf to suffre him gon vp. And an angeH cam to him t seyde þat he scholde gon vp And so he dide, And sith þat tyme neuer non; wherfore men scholde not beleeve suche woordes. Fro þat montayne go men to the cytee of THAURISO þat was wont to ben clept FAXIS þat is a fuH fair cytee t a gret t on of the beste þat is in the world for marchandise. þider comen aH marchauntes for to byen auoir de poys and it is in the lond of the Emperour of Persie And men seyn þat the Emperour taketh more gode in þat cytee for custom of marchandise þan doth the richest cristene kyng of aH his reme þat lyueth; For the toH t the custom of his marchantes is withouten estymacyoun to ben nombred. Besido þat cytee is an hiH of salt And of þat salt euery man taketh what he wil for to salte with to his nede. þere duellen many cristene men vndir tribute of Sarrazines. And fro þat cytee men passen be many townes t casteH in goynge toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes fro Thauriso t it is a fuH noble cytee t a gret. And þere duelleth the Emperour of Persie in somer for the contree is cold ynow t þere ben gode ryueres berynge schippes.

Only a monk has been up.

Ayne, Ani.

[1 fol. 63 a]

Having fallen asleep on the slope, the monk awoke at the bottom of the mountain.

An angel helped him up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes ꝛ
Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
is a fuƚƚ noble cytee ꝛ a plentyfous of cornes ꝛ wynes
[1 fol. 63 b] ꝛ of aƚƚ oþer godes. This [1]is the cytee where the .iij.
kynges metten togedre whan þei wenten to sechen oure
lord in Bethlem to worschipe him ꝛ to presente him with
gold, ensence ꝛ myrre. And it is from þat cytee to
Bethleemƚ .liij. iourneyes. Fro þat cytee men gon to
Geth. anoþer cytee þat is clept Geth þat is a iourneye fro the see
þat men clepen the gravely see. þat is the beste cytee
þat the Emperour of Persie hath in aƚƚ his lond And þei
clepen flesscƚ þere DABAGO ꝛ the wyn VAPA. And the
Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
ne endure*n* with the lif in þat cytee, but dyen within
schort tyme ꝛ noman knoweth not the cause. After gon
men be many cytees ꝛ townes ꝛ grete contrees þat it were
to longe to teƚƚ vnto the cytee of Cornaa þat was wont to
be so gret þat the walles abouten helden .xxv. myle
aboute. the walles schewen ȝit, but it is not aƚƚ enhabited.
Fro CORNAA go men be many londes ꝛ many cytees ꝛ
townes vnto the lond of IOB, And þere endeth the lond
of the Emperour of PERSIE. And ȝif ȝee wole knowe
the lettres of Persaynes ꝛ what names þei han, þei ben
suche as I last deuysed ȝou, but not in sownynge of here
woordes.

## Ch. XVIII. OF THE LOND OF IOB ꝛ OF HIS AGE; OF THE ARAY OF MEN OF CALDÉE; OF THE LOND WHERE WOMMEN DUELLE WITHOUTEN COMPANYE OF MEN; OF THE KNOULECHE ꝛ VERTUES OF THE VERRAY DYAMAUNT.

AFTER the departyng fro CORMAA men entren into
The land of Job. þe lond of Iob þat is a fuƚƚ fair contree ꝛ a
plentyfous of aƚƚ godes, And men clepen þat lond the
Bozrah in Teman. lond of Sweze. In þat lond is the cytee of THEMAN.

Iob was a payneem ⁊ he was ARE of GOSRA is sone ⁊ held þat lond as prynce of that contree ⁊ he was so riche þat he knew not the hundred [1]part of his godes. [1 fol. 64 a]
And aH þough he were a payneem natheles he serued wel god after his lawe And oure lord toke his seruice to his plesance. And whan he feH in pouerte he was lxxviij. 3eer of age. And after whan god had preued his pacyence ⁊ it was so gret, he broughte him a3en to richess ⁊ to heere estate þan he was before. And after þat he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in þat kyngdom he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlviij. 3eer. In þat lond of Iob þere nys no defaute of no þing þat is nedefuH to mannes body. þere ben hilles where men geten gret plente of Manna, in gretter habundance þan in ony otHer contree. This MANNA is clept bred of aungeles ⁊ it is a white þing þat is fuH swete ⁊ rigHt delicyous ⁊ more swete þan hony or sugre and it cometH of the dew of heuene þat falleth vpon the herbes in þat contree And it congeleth ⁊ becometh aH white ⁊ swete. And men putten it in medicynes for ryche men to make the Wombe lax ⁊ to purge euyH blode, for it clenseth the blood ⁊ putteth out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret ⁊ the langage of þat contree is more gret in sownynge þan it is in oþer parties be3onde þe see. Men passen to go be3onde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where þat aH the langages weren first chaunged; And þat is a .iiij. iorneyes fro Caldee.

Job identified with Jobab.

Manna.

Chaldaea.

In þat reme ben faire men ⁊ þei gon fuH nobely arrayed in clothes of gold orfrayed [2]⁊ apparayled with grete perles ⁊ precyous stones fuH nobely, ⁊ the wommen ben rigHt foule ⁊ euyH arrayed ⁊ þei gon aH bare fote ⁊ clothed in euyH garnementes large wyde but þei ben schorte to the knees ⁊ longe sleves doun to the feet lych a Monkes frokke ⁊ here sleves ben hongyng doun to the [2 fol. 64 b]

Men are fair and wear fine garments.

Women are foul and poorly dressed.

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feet; And þei han gret heer ꝛ long hanginge aboute here schuldres. And þei ben blake wommen, foule ꝛ hidouse; And treuly as foule as þei ben als euele þei ben. In
Hur. þat kyngdom of Caldee in a cytee þat is clept HUR 4
duelled Thare Abrahames fader ꝛ þere was Abraham born. And þat was in þat tyme þat Nunus was kyng
Ninus founded Nineveh. of Babiloyn of Arabye ꝛ of Egypt. This Nunus made the cytee of Nynyuee the whiche þat Noe had begonne 8
Tobijah buried there. before ꝛ be cause þat Nunus performed it he cleped it Nynyuee after his owne name. þere lyth Thobye the prophete of whom holy writt speketh offe. And fro
Abraham, Sarah and Lot went from Hur to Sichem. þat cytee of Hur Abraham departed be the commande- 12 ment of god fro þens after the deth of his fader ꝛ ladde with him Sarra his wif ꝛ Loth his brotheres sone because þat he hadde no child, And þei wenten to duelle in the lond of CHANAAN in a place þat is clept SYCHEM. And 16 þis loth was he þat was saued whan Sodom ꝛ Gomorre ꝛ the opere cytees (1) weren brent ꝛ sonken doun to helle where þat the dede see is now, as I haue told 3ou before. In þat lond of Caldee þei han here propre 20 langages ꝛ here propre lettres, suche as 3ee may see here after. Beside the lond of Caldee is the lond of
Amazonie or Feminie. AMAZOYNE þat is the lond of FEMYNYE ꝛ in þat reme
[1 fol. 65 a] is all wommen ꝛ noman, Noght as summe [1] men seyn 24 þat men mowe not lyue þere, but for because þat the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme þer was a kyng in þat contrey ꝛ men maryed as in oþer contreyes ꝛ so befell 28 þat the kyng had werre with hem of SICHIE, the whiche
Colopeus killed in Scythia. kyng highte COLEPEUS, þat was slayn in bataylle ꝛ all the gode blood of his reme. And whan the queen ꝛ all the othere noble ladyes sawen þat þei weren all wydewes ꝛ þat 32 all the riall blood was lost þei armed hem ꝛ as creatures
All the men killed by women. out of wytt þei slowen all the men of the contrey þat weren laft for þei wolden þat all the wommen weren wydewes as the queen ꝛ þei weren. And fro þat tyme hiderwardes 36

(1) þt, C.

þei neuere wolden suffren man to dweⱡ amonges hem lenger þan .vij. dayes ꝛ .vij. nyghtes, Ne þat no child þat were male scholde dueⱡ amonges hem lenger þan he were norysch̄t ꝛ þanne sente to his fader. And whan þei wil haue ony companye of man þan þei drawen hem towardes the londes marchynge next to hem. And þan þei [haue] (1) here loues þat vsen hem ꝛ þei duellen with hem an .viij. dayes or .x. ꝛ þanne gon hom aȝen. And ȝif þei haue ony knaue child þei kepen it a certeyn tyme ꝛ þan senden it to the fadir whan he can gon allone ꝛ eten be him self or eⱡ þei sleen it; And ȝif it be a femele þei don awey þat on pappe with an hote hiren. And ȝif it be a womman of gret lynage þei don awey the left pappe þat þei may the better beren a scheeld, And ȝif it be a womman on fote þei don awey the [riȝt] (2) pappe for to scheten with bowe turkeys, For they schote wel with bowes. In þat lond þei haue a queen þat gouerneth aⱡ þat lond ꝛ aⱡ þei ben obeyssant to hire And alweys þei maken here queen by electioun þat is most worthy in armes. For þei ben right̄ gode werryoures ꝛ orped ꝛ wyse, noble ꝛ worthi. And þei gon often tyme in sowd to help of oþer kynges in here werres for gold ꝛ syluer as oth̄ere sowdyoures don. And þei meyntenen hemself right vygouresly. This lond of Amazoyne is an Ile aⱡ envirouned with the see saf in .ij. places where ben .ij. entrees, And beȝonde þat water duellen the men þat ben here paramoures ꝛ hire loues, where þei gon to solacen hem whan þei wole. Besyde amazoyne is the lond of TARMEGYTE þat is a gret contre ꝛ a fuⱡ delectable And for the godness of the contree kyng Alisandre leet first make pere the cytee of Alisandre; And ȝit he made .xij. cytees of the same name; But þat cytee is now clept Celsite. And fro þat oþer cost of Caldee toward the south is Ethiope a gret contree þat streccheth̄ to the ende of Egypt; Ethiope is departed in .ij. parties princypaⱡ. And þat is in the est partie ꝛ in the meridionaⱡ partie,

No boys allowed.

Girls' breasts burnt away, to make them better fighters.

[1 fol. 65 *b*]

The queen is elected.

The Amazons are great warriors.

Tarmegite.

Seleucia.

(1) Missing, C. (2) left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And the folk of þat contree ben blake ynow ꝛ more blake þan in the toþer partie ꝛ þei ben clept mowres. In þat partie

The hot and cold fountain. is a weH þat in the day it is so cold þat noman may drynke þere offe And in the nygħt it is so hoot þat noman may suffre hys hond þere in. And beȝonde þat partie toward the southħ to passe by the see Occean is a gret lond ꝛ a gret contrey, but men may not dueH þere for the feruent brennynge of the sonne, so is it passynge hoot in

Turbid and salt water. þat contrey. In Ethiope aH the Ryueres ꝛ aH the watres ben trouble ꝛ þei ben somdeH salte for the gret hete þat

[1 fol. 66 a] is þere. And the folk of þat contree ben [1]lyghtly dronken

Weaknesses of Ethiopians. ꝛ han but litiH appetyt to mete And þei han comounly the flux of the wombe ꝛ þei lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept CUSIS. In

One-footed men. þat contree ben folk þat han but o foot ꝛ þei gon so blyue þat it is meruaylle And the foot is so large þat it schadeweth aH the body aȝen the sonne Whanne þei wole lye ꝛ reste hem. In Ethiope whan the children ben ȝonge ꝛ lytiH þei ben aH ȝalowe And whan þat þei wexen of age þat ȝalowness turneth to ben aH blak. In Ethiope is the cytee of Saba ꝛ the lond of the whiche on of the .iij. kynges þat presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be manye dyuerse contreyes And men clepen the higħ ynde EMLAK. And ynde is devyded in .iij. princypaH parties

India major. þat is [ynde] (1) the more þat is a fuH hoot contree ꝛ

India minor. ynde the less þat is a fuH atempree contrey þat streccheth to the londe of Mede. And the .iij. part toward the Septentrion is fuH cold so þat for pure cold ꝛ contynueH frost the water becometh CristaH. And

Northern India. Crystal from ice, and diamonds from crystal. vpon tho roches of cristaH growen the gode dyamandes þat ben of trouble colour; ȝalow CristaH draweth colour lyke oylle And þei ben so harde þat noman may pollysch hem ꝛ men clepen hem dyamandes in þat contree ꝛ HAMESE in anoþer contree. Othere dyamandes men

(1) Missing, C.

fynden in Arabye þat ben not so gode ⁊ þei ben more
broun ⁊ more tendre. And oþer dyamandes also men
fynden in the Ile of Cipre þat ben ȝit more tendre ⁊ hem
men may wel pollischen; And in the lond of Macedoyne
men fynden dyamaundes also, But the beste ⁊ the moste
precyiouse ben in ynde. [1]And men fynden many tyme [1 fol. 66 b]
harde dyamaundes in a masse þat cometh out of gold whan Diamonds from gold ore.
men puren it ⁊ fynen it out of the myne whan men
breken þat mass in smale peces. And sum tyme it
happeneth þat men fynden summe as grete as a pese ⁊
summe lasse ⁊ þei ben als harde as þo of ynde. And all
be it þat men fynden gode dyamandes in ynde, ȝit
nathēles men fynden hem more comounly vpon the roches
in the see ⁊ vpon hilles where the myne of gold is; And
þei growen many to gedre on lytill another gret And þer They grow and multiply like animals.
ben summe of the gretness of a bene ⁊ summe als grete
as an hasell note ⁊ þei ben square ⁊ poynted of here owne
kynde bope abouen ⁊ benethen withouten worchinge of
mannes hond ⁊ þei growen togedre male ⁊ femele And
þei ben norysscht with the dew of heuene And þei engen-
dren comounly ⁊ bryngen forth smale children þat multi-
plyen ⁊ growen all the ȝeer. I haue often tymes assayed
þat ȝif a man kepe hem with a litylle of the roche, ⁊
wete hem with may dew ofte sithes þei schull growe If watered enough, they will grow.
euerychē ȝeer, ⁊ the smale wole wexen grete. For right Pearls and diamonds grow from dew.
as the fyn perl congeleth and, wexeth gret of the dew
of heuene right so doth the verray dyamand, And right
as the perl of his owne kynde taketh roundness right so
the dyamand be vertu of god taketh squareness. And
men schall bere the dyamaund on his left syde for it is Diamonds should be worn on the left.
of grettere vertue þanne þan on the right syde; For the
strengthe of here growynge is toward the north þat is
the left syde of the world, ⁊ the left partie of man is
whan he turneth his face toward the est. And ȝif ȝou lyke
to knowe the vertues of þe dyamand [2]as men may fynden [2 fol. 67 a]
in the lapidarye þat many men knowen noght, I schall
telle ȝou as þei beȝonde the see seyn ⁊ affermen, of whom

aH̄ science ꝛ aH̄ philosophie cometh̄ from. He þat bereth̄ the dyamand vpon him, it ȝeueth̄ him hardyness ꝛ manhode ꝛ it kepeth̄ the lemes of his body hole, It ȝeueth̄ him victorye of his enemyes in plee ꝛ in werre ȝif his cause be righ̄tfuH̄, ꝛ it kepeth̄ him þat bereth̄ it in gode wytt. And it kepeth̄ him fro strif ꝛ ryot, fro euyH̄ sweuenes, from sorwes ꝛ from enchauntementes ꝛ from fantasyes ꝛ illusiouns of wykked spirites. And ȝif ony cursed wycche or enchauntour wolde bewyc̈chen him þat bereth̄ the dyamand, aH̄ þat sorwe ꝛ mischance schaH̄ turne to himself þorgh̄ vertue of þat ston And also no wylde best dar assaylle the man þat bereth̄ it on him. Also the dyamand scholde ben ȝouen frely withouten coueytynge ꝛ withouten byggynge ꝛ þan it is of grettere vertue. And it maketh̄ a man more strong ꝛ more sad aȝenst his enemyes And it heleth̄ him þat is lunatyk ꝛ hem þat the fend pursueth̄ or trauayleth̄. And ȝif venym or poysoun be brough̄t in presence of the dyamand anon it begynneth̄ to wexe moyst ꝛ for to swete. þere ben also dyamandes in ynde pat ben clept VIOLASTRES for here colour is liche vyolet or more browne þan the violettes, þat ben fuH̄ harde ꝛ fuH̄ precyous, But ȝit sum men loue not hem so wel as the opere But in soth̄ to me I wolde louen hem als moche as þe opere, For I haue seen hem assayed. Also þere is a noþer maner of dyamandes þat ben als white as cristáH̄ but þei ben a litiH̄ more trouble ꝛ þei ben gode ꝛ of gret vertue ꝛ aH̄ þei ben square ꝛ poynted of here owne kynde, And summe ben .vj. squared [1]summe .iiij. squared ꝛ summe .iij. as nature schapeth̄ hem ꝛ þerfore whan grete lordes ꝛ knyghtes gon to sechen worschipe in armes þei beren gladly the dyamaund vpon hem. I schal speke a litiH̄ more of the dyamandes aH̄ þough̄ I tarye my matere for a tyme, to þat ende þat þei þat knowen hem not be not disceyued be gabberes þat gon be the contree þat sellen hem. For whoso wil bye the dyamand, it is nedefuH̄ to him þat he knowe hem be cause þat men

They give man courage, health and victory,

protect him from evil spirits,

and turn away witchcraft.

They cure lunacy and demoniac possession.

Blue diamonds.

White.

[1 fol. 67 b]

Buyers are often deceived.

counterfeten hem often of cristall þat is ȝalow. & of SAPHIRES of cytryne colour þat is ȝalow also, & of the Saphire loupe & of many oþer stones; But I telle ȝou theise contrefetes ben not so harde. And also the poyntes wil breken lightly & men may esily pollissche*n* hem But summe werkmen for malice wil not pollissche*n* hem, to þat entent to maken men beleue þat þei may not ben pollisscht. But men may assaye hem in this manere: First schere with hem or write with hem in SAPHIRES in cristall or in oþer precious stones. After þat men taken the ADEMAND þat is the schipmannes ston þat draweth the nedle to him And men leyn the dyamand vpon the Ademand & leyn the nedle before the ademand And ȝif the dyamand be gode and vertuous, the ademand draweth not the nedle to him whils the dyamand is þere present. And þis is the preef þat þei beȝonde the see maken. Natheles it befalleth often tyme þat the gode dyamand leseth his vertue be synne & for Incontynence of him þat bereth it And þanne is it nedfull to make it to recouer*en* his vertue aȝen or ell it is of litil value.

False stones are softer.

Precious stones or magnets may be used to try them.

The diamond may lose its virtue through sin.

## OF THE CUSTOMS OF YLES ABOUTE*N* YNDE; OF THE DIFFERENCE BETWIX YDOLES & SIM*U*LACRES; OF .IIJ. MAN*ER* GROWYNG*ES* OF PEP*ER* VPON O TREE; OF THE WELLE þAT CHAUN[1]GETH HIS ODOUR EUERY HOUR OF THE DAY, & þAT IS MER*U*AYLLE. Ch. XIX. [1 fol. 68 a]

IN YNDE ben full manye dyuerse contrees And it is cleped YNDE for a flom þat renneth þorghout the contree þat is clept ynde. In þat flome men fynden ELES of .xxx. fote long & more And the folk þat duellen nygh þat water ben of euyl colour, grene & ȝalow. In YNDE & abouten ynde ben mo þan .v. M. Iles gode & grete þat men duellen in, withouten þo þat ben inhabitable &

Indus and its giant eels.

*with*oute*n* o*per*e smale Iles. In eue*ry* Ile is gret plentee
Numberless population of India. of cytees ⁊ of townes ⁊ of folk wiⁿ oute*n* nombre, For
me*n* of ynde ha*n* this condicio*un* of kynde, *þat* þei neue*re*
gon out of here owne contree ⁊ *per*fore is *per* gret mu*l*ti- 4
They stay at home, being under slow Saturn. tude of peple, but þei be*n* not sterynge ne mevable be
cause *þat* þei be*n* in the firste clymat, *þat* is of SATURNE
⁊ SATURNE is slougⁿ ⁊ litiⁿ mevynge. For he taryetⁿ
to make his turn be the .xij. signes .xxx. ȝeer. And the 8
mone passetⁿ þorgⁿ the .xij. signes in o moneⁿ. And
for because *þat* Saturne is of so late sterynge *per*fore the
folk of þat contree *þat* be*n* vnd*er* his clymat ha*n* of
kynde no wiⁿ for to meve ne ste*re* to seche strange 12
We travel about, living under the quick-moving moon. places. And in oure contrey is aⁿ the cont*ra*rie, For
wee be*n* in the seuenthe clymat *þat* is of the mone. And
the mone is of lyghtly mevynge ⁊ the mone is planete
of weye. And for *þat* skyⁿ it ȝeuetⁿ vs wiⁿ of kynde 16
for to meve lyghtly ⁊ for to go dyu*er*se weyes ⁊ to sechen
st*r*ange thinge*s* ⁊ o*per* dyu*er*sitees of the world, For the
mone envyrouneⁿ the ertⁿe more hastyly þan ony o*per*
planete. Also me*n* gon þorgⁿ ynde be many dyu*er*se 20
contrees to the gret see OCCEAN And af*ter* me*n* fynden
Hormuz. *þere* an Ile *þat* is clept CRUES ⁊ þid*er* come*n* marchante*s*
[1 fol. 68 *b*] of Venyse ⁊ Gene [1] and of o*per* marches for to byen
The great heat. marchandyses. But *þere* is so grete hete in þo marches 24
⁊ namely in þat Ile, *þat* for the grete distress of the hete
me*n*nes ballokkes hangen dou*n* to here knees for the gret
dissolucio*un* of the body. And me*n* of *þat* contree *þat*
knowe*n* the manere lat bynde he*m* vp or eⁿ myghte þei 28
not lyue ⁊ anoy*n*t he*m* *with* oynemente*s* made *per*fore to
holde he*m* vp. In *þat* contree ⁊ in Ethiope ⁊ in many
The people lie in the rivers to be cooler. o*per* contrees the folk lyggen aⁿ naked in ryue*re*s ⁊
watres, me*n* and wo*mm*en to gedre, fro vndurne of the 32
day tiⁿ it be passed the noon. And þei lyen aⁿ in the
wat*er* saf the visage for the gret hete *þat* *þere* is. And
the wo*mm*en hauen no schame of the me*n*, but lyen aⁿ
togidre, syde to syde, tiⁿ the hete be past. *Þere* may 36
me*n* see many foule figure assembled ⁊ namely nygⁿ the

gode townes. In þat Ile ben schippes wiþouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben alle full þere aboute in þat see þat it is meruelye to speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisscht, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn & wyn. And it was wont to ben a gret Ile & a gret hauene & a good but the see hath gretly wasted it & ouercomen it. The kyng of þat contree was wont to ben so strong & so myghty þat he heeld werre [1] aȝenst kyng Alisandre. The folk of þat contree han a dyuers lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentes or the firste þing þat þei meeten at morwen, And summe worschipen symulacres & summe ydoles. But betwene symulacres & ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, & ydoles is an ymage made of lewed wiþ of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, anoþer of an hors or of an ox or of sum oþer best þat noman hath seyn after kyndely disposicioun. And þei þat worschipen symulacres þei worschipen hem for sum worthi man þat was sumtyme, as hercules & many oþere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kynde þat made alle thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyalle ȝifte of god & þerfore þei seyn þat he was wel with god, And for because þat he was so wel with god þerfore þei worschipe him. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & ȝeueth̄ hete & norissheth̄ aH̄ thinges vpon erthe and for it is of so gret profite þei knowe wel þat þat myghte not be, but þat god loueth̄ it more þan ony oþer thing And for þat skyH̄ god hath ȝouen it more gret vertue in the world; þerfore it is gode resoun as þei seyn, to don it worschipe and reuerence. And so seyn þei & [1 fol. 69 b] maken here resounes of [1] oþere planetes & of the fuyr also, be cause it is so profitable. And of ydoles þei seyn also þat the ox is þe moste holy best þat is in erthe & most pacyent and most profitable þan ony other, For he doth̄ good ynow & he doth̄ non euyH̄ & þei knowen wel þat it may not be withouten specyaH̄ grace of god. And þerfore maken þei here god of an ox the on part & the oþer halfondeH̄ of a man be cause þat man is the most noble creature in erthe & also for he hath̄ lordschipe abouen aH̄ bestes; þerfore make þei the halfondel of ydole of a man vpwardes & the toþer half of an ox dounwardes. And of serpentes & of oþer bestes & dyuerse þinges þat þei worschipen þat þei meten first at morwe. And þei worschipen also specyally aH̄ þo þat þei han gode meetynge of, And whan þei speden wel in here iorneye after here meetynge, & namely suche as þei han preued & assayed be experience of longe tyme. For þei seyn þat þilke gode meetynge ne may not come but of the grace of god And þerfore þei maken ymages lyk̄ to þo thinges þat þei han beleeue jnne for to beholden hem & worschipen hem first at morwe, or þei meeten ony contrarious thinges. And þere ben also sum cristene men þat seyn þat summe bestes han gode meetynge, þat is to seye for to meete with hem first at morwe & summe bestes wykked meetynge & þat þei han preued ofte tyme þat the hare hath̄ fuH̄ euyH̄ meetynge & swyn & many oþere bestes. And the Sparhauk or oþer foules of raveyne whan þei fleen after here praye & take it before men of armes, it is a gode signe, And ȝif he fayle of takynge his praye it is an euyH̄ signe. And [2] also to suche folk it is an euyH̄ meetynge of Ravenes. In þeise thinges & in such̄

Apology for fire-worshippers and idolaters.

Things that bring luck when met in the morning.

Similar superstitions among Christians.

Men-at-arms foretell the future from the flight of birds.

[2 fol. 70 a]

o*per*e *per* be*n* many folk *pat* beleeven because it happeneth̄ so oftentyme to falle*n* after here fantasyes ; And also *pere* be*n* me*n* ynowe *pat* ha*n* no beleve in he*m*. And sith *pat* cristene me*n* han such̄ beleeve, *pat* be*n* enformed & taught̄ all̄ day be holy doctryne wherejnne *pei* scholde beleeve, it is no me*r*uaylle *panne pat* the paynemes *pat* ha*n* no gode doctryne but only of here nature beleeve*n* more largely for here sympless. And treuly I haue seen of paynemes & sarazines *pat* me*n* clepe*n* AUGURYNES *pat* whan wee ryden in armes in dyue*r*se contrees vpon oure enemyes, be the flyenge of foules *pei* wolde teH̄ vs the pronosticacio*un*s of thinge*s* *pat* feH̄ after And so *pei* dide*n* fulH̄ oftentymes & profreden here hede*s* to wedde, but ȝit it wold falle*n* as *pei* seyden. But nath̄eles *per*fore scholde nogh̄t a ma*n* putte*n* his beleeve in suche thinge*s*, but alweys ha*n* fulH̄ trust & beleeve in god oure souereyn lord. This Ile of CHANA the sarazines ha*n* wonne*n* & holden, In *pat* Ile be*n* many lyouns & many o*per* wylde beste*s* And *pere* be*n* ratte*s* in *pat* jle als grete as houndes here And me*n* take*n* hem *with* grete mastyfes, for cattes may not take he*m*. In this jle & manye othere me*n* berye not no dede me*n*, for the hete is *pere* so gret *pat* in a lityH̄ tyme the flesch̄ wil consume fro the bones. Fro *pens* me*n* gon be see- toward ynde *pe* more to a cytee *pat* me*n* clepe*n* SARCHEE, *pat* is a fair cytee & a gode & *pere* duelle*n* many cristene me*n* of gode feyth̄. And *pere* be*n* manye religio*us* me*n* & namely of mendyna*n*tes. After gon me*n* be see to the lond of lomb, In *pat* lond [1] groweth̄ the pe*per* in a Forest *pat* me*n* clepe*n* COMBAR & it groweth̄ nowhere eH̄ in all̄ the world but in *pat* Forest & *pat* dureth̄ wel an .xviij. iourneyes in lengthe. In *pat* forest be*n* .ij. gode cytees, *pat* on hight̄e FLADRINE & *pat* o*th*er ZINGLANTZ And in euery of he*m* duelle*n* cristene me*n* & Iewes gret plentee, For it is a gode contree & a plentefo*us*, but *pere* is ou*er* meche passynge hete. And ȝee schulH̄ vnderstonde *pat* the pe*per* groweth̄ in man*er* as doth̄ a wylde vyne *pat* is planted faste by the trees of *pat*

Such beliefs are pardonable among the simple heathen.

I have heard augurs announce future events.

Giant rats.

The heat consumes dead men's flesh.

A Christian city.

[1 fol. 70 *b*]

The pepper forest.

Pepper-plants grow like vines.

wode for to susteynen it by as doth the vyne, And the fruyt perof hangeth in manere as reysynges And the tree is so thikke charged þat it semeth þat it wolde breke t whan it is ripe it is all grene as it were JUY beryes t þan men kytten hem as men don the vynes t þan þei putten it vpon an owvẽ t þere it waxeth blak t crisp. And þere is .iij. maner of peper all vpon o tree: Long peper, blak peper t white peper. The long peper men clepen SORBOTYN t the blak peper is clept FULFULL. And the white peper is clept BANO. The long peper cometh first whan the lef begynneth to come t it is lyche the chattes of hasell þat cometh before the lef t it hangeth lowe; And after cometh the blake with the lef in manere of clustres of reys[i]nges all grene; And whan men han gadred it þan cometh the white þat is somdell lasse þan the blake And of þat men bryngen but litill in to þis [1] contrees for þei bezonden withholden it for hemself because it is better and more attempree in kynde þan the blake, t perfore is per not so gret plentee as of the blake. In þat contree ben manye manere of serpentes t of oþer vermyn for the gret hete of þe contree and of the peper. And summe men seyn þat whan þei wil gadre the peper þei maken fuyr t brennen aboute to make the serpentes and the cokedrilles to flee, But saue here grace of all þat seyn so, For zif þei brenten abouten, the trees þat beren the peper scholden ben brent t it wolde dryen vp all þe vertue, as of ony oþer þing And þan þei diden hemself moche harm; And þei scholde neuere quenchen the fuyr. But þus þei don: þei enoynten here hondes t here feet [with an oynement] (1) mad of snayles t of oþer thinges made perfore, of the whiche the serpentes t the venymous bestes haten t dreden the sauour, t þat maketh hem flee before hem be cause of the smell t þan þei gadren it seurly ynow t wyndwe[n] (2) for þan is no drede of no vermyn to come nere hem. Also toward the heed of þat forest is the cytee of POLOMBE, And aboue the

When ripe, the berries are green, like ivy berries, until put on an oven.

Long, black, and white pepper.

Long pepper is like the catkins of the hazel.

Black is like grapes.

The white is less plentiful.

[1 fol. 71 a]

Snakes abound in that country.

I do not believe that fires are lighted in the pepper forest to drive the serpents away.

The natives anoint themselves with smelling sap to gather pepper in safety.

(1) Missing in C. (2) wyndwed, C.

cytee is a grete mountayne þat also is clept POLOMBE And of þat mount the cytee hatħ his name, And at the foot of·that mount is a fair welle ꝛ a gret þat hatħ odour ꝛ sauour of alle spices, And at euery hour of the day he chaungeth his odour ꝛ his sauour dyuersely And whoso drynketh .iij. tymes fasting of þat water of þat welle he is hool of aħ maner sykeness þat he hatħ And þei þat duellen þere ꝛ drynken often of þat weħ þei neuere han sekeness ꝛ þei semen aħ weys ȝonge. I haue dronken þere of .iij. or .iiij. sithes ꝛ ȝit me thinketh I fare the better. Sum men clepen it the weħ of ȝouthe for þei þat often drynken þere of semen aħweys ȝongly ꝛ lyuen with[1]outen sykeness, And men seyn þat that welle cometh out of paradys ꝛ þerfore it is so vertuous. Be aħ þat contree groweth gode gyngeuere And þerfore thider gon the marchauntes for spicerye. In þat lond men worschipen the Ox for his sympleness ꝛ for his mekeness ꝛ for the profite þat cometh of him And þei seyn þat he is the holyest best in erthe, For hem semeth þat whosoeuere be meke ꝛ pacyent he is holy ꝛ profitable, for þanne þei seyn he hatħ aħ vertues in him. þei maken the ox to laboure .vj. ȝeer or .vij. ꝛ þan þei ete him. And the kyng of þat contree hatħ aħwey an ox with him And he þat kepeth him hatħ euery day grete fees ꝛ kepeth euery day his dong ꝛ his vryne in .ij. vesseħ of gold ꝛ bryngen it before here prelate þat þei clepen ARCHIPROTHEPAPATON. And he bereth it before the kyng ꝛ maketh þere ouer a gret blessyng ꝛ þan the kyng weteth his hondes þere in þat þei clepen Gaul ꝛ anoynteth his front ꝛ his brest and after he froteth him with the dong and with the vryne with gret reuerence for to ben fulfilt of vertues of the ox ꝛ made holy be the vertue of þat holy þing þat nought is worth. And whan the kyng hath don þanne don the lordes And after hem here mynystres ꝛ oþer men, ȝif þei may haue ony remenant. In þat contree þei maken ydoles half man half ox And in þo ydoles euyħ spirites speken ꝛ ȝeuen answere to men of what is asked hem.

The Fountain of Youth.

I tried it three or four times.

[1 fol. 71 b]

The worship of oxen.

The prelate's duties.

Idolatrous sacrifice.

Before þeise ydoles men sleen here children many tymes & spryngen the blood vpon the ydoles & so þei maken here sacrifise. And whan ony man dyeth in the contree þei brennen his body in name of penance to þat entent þat he suffre no peyne in erthe to ben eten of wormes. And ȝif [1] his wif haue no child þei brenne hire with him & seyn þat it is resoun þat sche make him companye in þat oþer world as sche did in this. But & sche haue children with him þei leten hire lyue with hem to brynge hem vp ȝif sche wole. And ȝif þat sche loue more to lyue with here children þan for to dye with hire husbonde, men holden hire for fals & cursed ne schee schal neuer ben loued ne trusted of the peple. And ȝif the womman dye before the husbonde men brennen him with hire ȝif þat he wole And ȝif he wil not, noman constreyneth him þere to, but he may wedde anoþer tyme withouten blame or repreef. In þat contree growen many stronge vynes & the wommen drynken wyn & men not And the wommen schauen hire berdes & men not.

The burning of dead bodies.

Suttee.

[1 fol. 72 a]

A widower may marry again.

## Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS HOND; OF DEUOCIOUN & SACRIFICE MADE TO YDOLES ÞERE, IN THE CYTEE OF CALAMYE; AND OF THE PROCESSIOUN IN GOYNGE ABOUTE THE CYTEE.

FROM þat contree men passen be many marches toward a contree a .x. iourneyes þens þat is clept MABARON & it is a gret kyngdom & it hath many faire cytees & townes. In þat kyngdom lith the body of seynt Thomas the Apostle in flesch & bon in a faire tombe in the cytee of CALAMYE, for þere he was martyred & buryed. But men of Assirie beeren his body in to MESOPATAYME in to the cytee of EDISSE And after he was brought þider aȝen, And the arm & the hond þat he putte in oure lordes syde whan he appered to him after his

The tomb of St. Thomas in Calamia.

His body was some time in Edessa.

resurrexioun and seyde to him: NOLI ESSE INCREDULUS SED FIDELIS, is 3it lyggynge in a vesseH without the tombe. And be þat hond þei maken aH here Iuggementes in the contree, whoso hath right or wrong, For whan þer is ony dissencioun betwene [1].ij. partyes & euery of hem meynteneth his cause & seyth þat his cause is rightfuH And þat oþer seyth the contrarye, þanne bothe partyes writen here causes in .ij. billes And putten hem in the hond of seynt Thomas And anon he casteth a wey the bille of the wrong cause & holdeth stille the bille with the right cause. And þerfore men comen fro fer contrees to haue juggement of doutable causes, And oþer juggement vse þei non þere. Also the chirche where seynt Thomas lyth is bothe gret & fair & aH fuH of grete SUMULACRES & þo ben grete ymages þat þei clepen here goddes, of the whiche the leste is als gret as .ij. men. And amonges þeise oþere þere is a gret ymage more þan ony of the oþere þat is aH couered with fyn gold & precious stones & riche perles And þat ydole is the god of false cristene þat han reneyed hire feyth And it sytteth in a chayere of gold fuH nobely arrayed & he hath aboute his necke large gyrdles wrought of gold & precious stones & perles; & this chirche is fuH richely wrought & aH ouer gylt withjnne. And to þat ydole gon men on pilgrimage als comounly & with als gret deuocioun as cristene men gon to seynt Iames or oþer holy pilgrimages. And many folk þat comen fro fer londes to sechе þat ydole, for the gret deuocyoun þat þei han, þei loken neuere vpward but euermore down to the erthe, for drede to see ony thing aboute hem þat scholde lette hem of here deuocioun. And summe þer ben þat gon on pilgrimage to this ydole þat beren knyfes in hire hondes þat ben made fuH kene & scharpe & aH weyes as þei gon þei smyten hem self in here armes & in here legges [2] & in here thyes with many hidouse wouhdes & so þei scheden here blood for loue of þat ydole And þei seyn þat he is blessed & holy þat dyeth so for loue of his god. And oþere þere ben

How his hand gives judgment.

[1 fol.72 b]

Large idols in his church.

The god of renegade Christians.

Pilgrims looking always towards the earth.

Pilgrims that wound themselves with knives.

[2 fol. 73 a]

Children sacrificed.

Kneeling at every third step.

The pond containing valuables for keeping the minster in repair.

The Juggernaut car.

[1 fol. 73 b]

þat leden hire children for to sle to make sacrifise to þat ydole ⁊ after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr ⁊ in goynge toward this ydole at euery thrydde pas þat þei gon fro here hows, þei knelen ⁊ so contynuen tiH þei come thider. And whan þei comen þere þei taken ensence ⁊ oþer aromatyk thinges of noble smeH and sensen the ydole as we wolde don here goddes precíouse body. And so comen folk to worschipe this ydole sum from an hundred myle ⁊ summe fro many mo. And before the mynstre of this ydole is a VYUERE in maner of a gret lake fuH of water And þere in pilgrymes casten gold ⁊ syluer, perles ⁊ precious stones withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold ⁊ siluer, perles or precious stones out of the vyuere, to quyten the costages of suc̄h þing as þei maken or reparen; so þat no thing is fawty, but anon it schaH ben amended. And ȝee schuH vnderstonde þat whan [ben] (1) grete festes ⁊ solempnytees of þat ydole, as the dedicacioun of the chirche ⁊ the thronynge of the ydole aH the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with clothes of gold, of riche clothes of TARTARYE, of CAMACAA ⁊ oþer precyous clothes, ⁊ þei leden him aboute the cytee with gret solemp[1]nytee. And before the chare gon first in processioun aH the maydenes of the contree .ij. ⁊ .ij. togydere fuH ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen doun vnder the wheles of the chare ⁊ lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes or here lymes aH tobroken ⁊ somme the sydes, ⁊ aH this don þei for loue of hire god in gret devocioun. And hem thinketh̄ þat the more peyne ⁊ the more tribulacioun þat þei suffren for loue of here god, the

(1) Missing, C.

more ioye þei schuⁿ haue in another world And schortly to seye ȝou, þei suffren so grete peynes ⁊ so harde martyrdomes for loue of here ydole þat a cristene man I trowe durst not taken vpon *him* the tenthe *part* the peyne for loue of oure lord Ihesu crist. And after I seye ȝou before the chare gon aⁿ the mynstrelles of the contrey *with*outen nombre *with* dyuerse instrumentes ⁊ þei maken aⁿ the melodye þat þei cone. And whan þei han gon aⁿ aboute the cytee þanne þei returnen aȝen to the mynstre ⁊ putten the ydole aȝen into his place And þanne for the loue ⁊ in worschipe of þat ydole and for the reuerence of the feste þei slen hem self a .cc. or .ccc. persones *with* scharpe knyfes, of the whiche þei bryngen the bodyes before the ydole ⁊ þan þei seyn þat þo ben seyntes because þat þei slowen hem self of here owne gode wille for loue of here ydole. And as men here þat hadde an holy seynt of his kyn wolde thinke þat it were to hem an hiȝ worschipe, riȝt so hem thinketh̄ þere, And as men here deuoutly wolde writen holy seyntes lyfes ⁊ here myracles ⁊ sewen for here canonyzacious, riȝt so don þei þere for hem þat sleen hemself wilfully for loue of here ydole ⁊ seyn þat þei ben [1] gloriouse martyres ⁊ seyntes ⁊ putten hem in here wrytynges ⁊ in here letanyes ⁊ avaunten hem gretly on to a nother of here holy kynnesmen þat so becomen seyntes ⁊ seyn: I haue mo holy seyntes in my kynrede þan þou in þin. And the custome also þere is this, þat whan þei þat han such̄ deuocioun ⁊ entent for to sle himself for loue of his god, þei senden for aⁿ here frendes ⁊ han gret plentee of mynstreⁿ ⁊ þei gon before the ydole ledynge him þat wil sle himself for such̄ deuocioun betwene hem *with* gret reuerence. And he aⁿ naked hath̄ a ful scharp knyf in his hond ⁊ he cuttetḥ a gret pece of his flesch̄ ⁊ casteth̄ it in the face of his ydole seyenge his orysounes, recommendynge him to his god. And þan he smyteth̄ himself ⁊ maketh̄ grete wounds ⁊ depe here ⁊ þere tiⁿ he falle doun ded. And

They suffer more for their idol than Christians would for Jesus.

Procession with music.

Many suicides in the minster.

Their families are proud of them.

Their lives are written and their praises sung, like those of our saints.

[1 fol. 74 *a*]

The ritual for killing one's self before the idol.

The dead body presented to the god.

þan his frendes presenten his body to the ydole ꝛ þan þei seyn syngynge: holy god behold what thi trewe seruant hath̄ don for þe, he hath̄ forsaken his wif ꝛ his children ꝛ his ricchess ꝛ aH the godes of the world ꝛ his owne lyf for the loue of þe ꝛ to make þe sacrifise of his flesch̄ ꝛ of his blode, wherfore holy god putte him among thi beste belouede seyntes in thi blisse of paradys, for he hath̄ wel disserued it. And þan þei maken a gret fuyre ꝛ brennen the body ꝛ þanne euerych̄ of his frendes taken a quantyte of the assches ꝛ kepen hem in stede of relykes ꝛ seyn þat it is holy thing. And þei haue no drede of no perile whils þei han þo holy assh̄es vpon hem, And putten his name in here letanyes as a seynt.

The ashes from its pyre kept as relics.

## Ch. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE OF LAMARY, ꝛ HOW THE ERTHE AND THE SEE BEN OF ROWND FORME AND SCHAPP, BE PREF OF THE STERRE THAT IS CLEPT ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b] FRO þat contree go men be the see OCCEAN ꝛ be many dyuerse yles ꝛ be many contrees þat were to longe for to teH of. And a .lij. iorneyes fro this lond þat I haue spoken of þere is another lond þat is fuH gret þat men clepen LAMARY. In þat lond is fuH gret hete ꝛ the custom þere is such̄ þat men ꝛ wommen gon aH naked. And þei scornen whan thei seen ony strange folk goynge clothed And þei seyn þat god made ADAM ꝛ EUE aH naked And þat noman scholde schame him to schewen him such̄ as god made him, For no thing is foul þat is of kyndely nature. And þei seyn þat þei þat ben clothed ben folk of another world or þei ben folk þat trowen not in god. And þei seyn þat þei beleeuen in god þat formed the world ꝛ þat made ADAM ꝛ EUE ꝛ aH oþer þinges. ꝛ þei wedden þere no wyfes, for aH the wommen þere ben comoun ꝛ þei forsake noman. And þei seyn þei synnen ȝif þei refusen ony man, And so god commanded to ADAM

The Adamites of Lamory.

Community of wives.

t EUE t to aH þat comen of him, whan he seyde: CRESCITE ET MULTIPLICAMINI ET REPLETE TERRAM. And þerfore may noman in þat contree seyn: this is my wyf, ne no woman may seye: this is myn husbonde. And whan þei han children þei may 3euen hem to what man þei wole þat hath̄ companyed with hem. And also aH the lond is comoun, for aH þat a man holdeth o 3eer another man hath̄ it anoþer 3eer, And euery man taketh̄ what part þat him lyketh̄. And also aH the godes of the lond ben comoun, cornes t aH oþer þinges, for noþing þere is kept in clos ne noþing þere is vndur lok t euery man þere taketh what he wole withouten ony contradiccioun t als riche is o man þere as is another. [1]But in þat contree þere is a cursed custom, for þei eten more gladly mannes flesch̄ þan ony oþer flesch̄ And 3it is þat contree habundant of flesch̄, of fissch̄, of cornes, of gold t syluer t of aH oþer godes. þider gon marchauntes t bryngen with hem children to selle to hem of the contree t þei by3en hem And 3if þei ben fatte þei eten hem anon, And 3if þei ben lene þei feden hem tiH þei ben fatte t þanne þei eten hem. And þei seyn þat it is the best flesch̄ t the swettest of aH the world. In þat lond ne in many oth̄ere be3onde þat noman may see the sterre TRANSMONTANE þat is clept the sterre of the see, þat is vnmevable t þat is toward the north̄, þat wee clepen the lodesterre. But men seen anoþer sterre the contrarie to him, þat is toward the south̄, þat is clept ANTARTYK. And right̄ as the schipmen taken here avys here t gouerne hem be the lodesterre, right̄ so don schipmen be3onde þo parties be the sterre of the south̄, the whiche sterre appereth̄ not to vs. And this sterre þat is toward the north̄ þat we clepen the lodesterre ne appereth̄ not to hem. For whiche cause men may wel parceyue þat the lond t the see ben of rownde schapp t forme, For the partie of the firmament scheweth̄ in o contree þat scheweth̄ not in anoth̄er contree. And men may wel preuen be experience t sotyle compassement of wytt þat 3if a man fond passages be schippes þat wolde go

The land is common property.

[1 fol. 75 a]

Cannibalism.

Little children eaten when fat.

The Polar star is not visible there.

The Antarctic star is.

This proves the earth to be round.

Circumnavigation is possible.

to serchen the world, men myghte go be schippe aH aboute the world t abouen t benetHen, The whiche thing I proue þus, after þat I haue seyn. For I haue ben toward the partes of Braban t beholden [in](1) the ASTROLABRE þat the sterre þat is clept the transmontayne is .liij. degrees higH, And more forþere in ALMAYNE t BEWME it hatH .lviij. degrees, And more forth toward the [1] parties SEPTEMTRIONELES it is .lxij. degrees of hegHte t certeyn mynutes, for I self haue mesured it be the Astrolabre. Now schuH ȝe knowe þat aȝen þat TRANSMONTAYNE is the toþer sterre þat is clept ANTARTYKE as I haue seyd before. And þo .ij. sterres ne meeven neuere, And be hem turneth aH the firmament right as doth a wheel þat turneth be his axiH tree, So þat þo sterres beren the firmament in .ij. egaH parties, so þat it hath als moche abouen as it hath benethen. After this I haue gon toward the parties MERIDIONALES, þat is toward the south And I haue founden þat in lybye men seen first the sterre ANTARTYK. And so fer I haue gon more forth in þo contrees þat I haue founde þat sterre more higH, so þat toward the higH lybye it is .xviij. degrees of hegHte t certeyn mynutes, of the whiche .lx. mynutes maken a degree. After goynge be see t be londe toward this contree of þat I haue spoke t to oþer yles t londes beȝonde þat contree I haue founden the sterre ANTARTYK of .xxxiij. degrees of hegHte t mo mynutes. And ȝif I hadde had companye t schippynge for to go more beȝonde I trowe wel in certeyn þat wee scholde haue com aH the roundness of the firmament aH aboute. For as I haue seyd ȝou beforn the half of the firmament is betwene þo .ij. sterres, The whiche halfondeH I haue seyn. And of the toþer halfondeH I haue seyn toward the northH vnder the TRANSMONTANE .lxij. degrees t .x. mynutes, And toward the partie MERIDIONAL I haue [seyn](2) vnder the antartyk .xxxiij. degrees t .xvj. mynutes, And þanne the halfondeH of the firmament in aH ne holdeth not but .$\overset{xx}{ix}$. degrees. And of þo .$\overset{xx}{ix}$. I haue seen

In Bohemia and further to the North, I have seen the Polar star 62 degrees high. [1 fol. 75 b]

To the South, I have seen the Antarctic star 33 degrees high.

(1) Missing, C. (2) been, C.

.lxij. on þat o part t .xxxiij. on þat oþer part þat ben .$\overset{xx}{\text{iiij}}$. t .xv. degrees t nygħ the halfondeH of a degree. And so þere ne fayleth but þat I haue seen aH the firmament saf .$\overset{xx}{\text{iiij}}$. t .iiij. degrees t þe halfondeH of a degree And þat is not the fourthe partie of the firmament, For the .iiij. $\overset{xx}{\text{partie}}$ of the roundness of the firmament holt .$\overset{xx}{\text{iiij}}$. t .x. degrees, So þere fayleth but .v. degrees t an half of the fourthe partie. And also I haue seen the .iij. parties of aH the roundeness of the firmament t more ȝit .v. degrees t an half, Be the whiche I seye ȝou certeynly, þat men may envirowne aH the erthe of aH þe world as wel vnder as abouen t turnen aȝen to his contre þat hadde companye t schippynge t conduyt. And aHweys he scholde fynde men londes t yles as wel as in this contree, For ȝee wyten weH þat þei þat ben toward the antartyk þei ben stregħt feet aȝen feet of hem þat dwellen vnder the TRANSMONTANE also wel as wee t þei þat dwellyn vnder vs ben feet aȝenst feet. For aH the parties of see t of lond han here appositees habitables or trepassables t [yles](1) of þis half t beȝondhalf. And wyteth wel þat after þat þat I may parceyue t comprehende the londes of PRESTRE IOHN Emperour of Ynde ben vnder vs. For in goynge from Scotlond or from Englond toward Ierusalem men gon vpward alweys, For oure lond is in the lowe partie of the erthe toward the west And the lond of PRESTRE IOHN is the lowe partie of the erthe toward the Est and han there the day whan wee haue the nygħt; And also higħ to the contrarie þei han the nygħt whan wee han the day. For the erthe t the see ben of round forme and schapp as I haue seyd beforn And þat þat men gon vpward [2]to o cost, men gon dounward to another cost. Also ȝee haue herd me seye þat IERUSALEM is in the mydde of the world t þat may men preuen t schewen þere be a spere þat is right into the erthe vpon the hour of mydday whan it is EQUENOXIUM, þat scheweth no schadwe on no syde. And þat it scholde ben in the mydde of

[1 fol. 76 a]

I have therefore seen three-quarters of the sky.

Doctrine of the Antipodists defended.

Our Antipodes are in Prester John's Empire.

[2 fol. 76 b]

In Jerusalem, a spear throws no shadow at noon on the Equinox.

(1) þei, MS.

the world Dauid wytnesseth it in the psauter where he seyth: DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.

The Holy City is as far from the eastern as from the western limit of the earth.

Panne þei þat parten fro þo parties of the west for to go toward IERUSALEM, als many iorneyes as þei gon vpward for to go thider, in als many iourneyes may þei gon fro IERUSALEM vnto oþer confynyes of the superficialtee of the erthe beȝonde. And whan men gon beȝonde þo iourneys toward ynde & to the foreyn yles, all is envyronynge the roundnesse of the erthe & of the see vnder oure contrees on this half. And þerfore hath it befallen many tymes of o þing þat I haue herd cownted whan I was ȝong, how a worthi man departed somtyme from oure contrees for to go serche the world, And so he passed ynde & the yles beȝonde ynde where ben mo þan .v. M. yles. And so longe he wente be see & lond & so enviround the world be many seisons, þat he fond an yle where he herde speke his owne langage, callynge on oxen in the plowgh suche wordes as men speken to bestes in his owne contree, Where of he hadde gret meruayle, for he knew not how it myghte be. But I seye þat he had gon so longe be londe & be see, þat he had envyround all the erthe, þat he was comen aȝen envirounynge þat is to seye goynge aboute vnto his owne marches. & ȝif he wolde haue passed forth, (1) he had founden his contre [1] and his owne knouleche. But he turned aȝen from þens fro whens he was come fro & so he loste moche peynefull labour, as himself seyde a gret while after þat he was comen hom. For it befell after þat he wente in to Norweye and þere tempest of the see toke him and he arryued in an yle And whan he was in þat yle he knew wel þat it was the yle where he had herd speke his owne langage bǽfore, & the callynge of oxen at the plowgh, & þat was possible þinge. But how it semeth to symple men vnlerned þat men ne mowe not go vnder the erthe & also þat men scholde falle toward the heuene from vnder. But þat may not be vpon less

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

(1) til, C.

þan wee mowe falle toward heuene fro the erthe where wee ben. For fro what partie of the erthe þat man dueth ouþer abouen or benethen it semeth alweys to hem þat duellen þat þei gon more right þan ony oþer folk And right as it semeth to vs þat þei ben vnder vs, right so it semeth hem þat wee ben vnder hem. For ȝif a man myghte falle fro the erthe vnto the firmament, be grettere resoun the erthe & the see þat ben so grete & so heuy scholde fallen to the firmament, but þat may not be And þerfore seith oure lord god: NON TIMEAS ME QUI SUSPENDI TERRAM EX NICHILO. And all be it þat it be possible þing þat men may so envyroune all the world, natheles of a .M. persones on ne myghte not happen to returnen in to his contree. For, for the gretness of the erthe & of the see men may go be a .M. and a .M. other weyes, þat noman cowde redye him perfitely toward the parties þat he cam fro, but ȝif it were be aventure & happ or be the grace of god. For the erthe [1] is full large & full gret & holt in roundness & aboute envyroun be abouen & be benethen .xx. M.CCCC. & .xxv. myles, after the opynyoun of olde wise astronomeres. And here seyenges I repreue nought, But after my lytyll wytt it semeth me, sauynge here reuerence, þat it is more. And for to haue better vndirstondynge I seye þus: Be þer ymagyned a figure þat hath a gret compas & aboute the poynt of the gret compas þat is clept the centre be made another litill compas. þan after be the gret compas devised be lynes in manye parties And þat all the lynes meeten at the centre, so þat in as many parties as the grete compas schal be departed, in als manye schall be departed the litill þat is aboute the centre, all be it þat the spaces ben lesse. Now þanne, be the gret compas represented for the firmament And the litill compas represented for the erthe. Now þanne, the firmament is deuysed be Astronomeres in .xij. signes and euery signe is deuysed in .xxx. degrees, þat is .CCC. & .lx. degrees þat the firmament hath a bouen. Also be the erthe

Each nation imagines itself to stand upright, and all others to go topsy turvy.

The difficulty in a voyage round the earth is to find one's way back.

[1 fol. 77 *b*]

The earth's circumference is 20,425 miles.

The celestial and terrestrial circles are divided into 360 degrees.

deuysed in als many parties as the firmament & lat euery partye answere to a degree of the firmament. And wyteth it wel þat after the Auctoures of Astronomye .DC. furlonges of erthe answeren to a degree of the firmament And þo ben .iiij. xx. .vij. Mil. & .iiij. furlonges. Now be þat here multiplyed be .CCC. sithes & .lx. & þan þei ben .xxxj. M¹. & .DC. myles, euery of .viij. furlonges, after myles of oure contree. So moche hath the erthe in roundness & of heghte enviroun after myn opynyoun & myn vndirstondynge. And ȝee schuld vndirstonde þat after the opynyoun of olde wise [1] Philosophres & Astronomeres oure contree ne Irelond ne Wales ne Scotlond ne Norweye ne the oþer yles costynge to hem ne ben not in the superficyalte cownted abouen the erthe, as it scheweþ be all the bokes of Astronomye. For the superficialtee of the erthe is departed in .vij. parties for the .vij. planetes And þo parties ben clept clymates. And oure parties be not of the .vij. clymates, for þei ben descendynge toward the west betwene high toward the roundness of the world, & þere ben the yles of ynde, And þei ben aȝenst vs þat ben in the lowe contree, & the .vij. clymates strecchen hem envirounynge the world.

One terrestrial degree is 600 furlongs.

The roundness of the earth is 31,500 miles.

The lands of the extreme West lie outside the climates.

[1 fol. 78 a]

## Ch. XXII. OF THE PALAYS OF THE KYNG OF THE YLE OF IAUA; OF THE TREES ÞAT BEREN MELE, HONY, WYN & VENYM, & OF OTHERE MERUAYLLES & CUSTOMS VSED IN THE YLES MARCHINGE ÞERE ABOUTEN.

BESYDE þat yle þat I haue spoken of þere is another yle þat is clept SUMOBOR þat is a gret yle & the kyng þereof is right myghty. The folk of þat yle maken hem alweys to ben marked in the visage with an hote yren bothe men and wommen for gret nobless, for to ben

The people of Cimahar are tattooed.

knowen from oþer folk, for þei holden hemself most noble t most worthi of aH the world. And þei han werre aHweys with the folk þat gon aH naked. And faste besyde is another yle þat is clept BETEMGA þat is a gode yle t a plentyfous. And many oþer yles ben þere aboute where þere ben many of dyuerse folk of the whiche it were to longe to speke of aH. But fast besyde þat yle for to passe be see is a gret yle t a gret contree þat men clepen IAUA t it is nygh .ij. M. myle in circuyt. And the kyng of þat contree is a fuH gret lord t a riche t a myghty And hath vnder him .vij. oþer kynges of .vij. oþer yles abouten hym. [1] This yle is fuH wel enhabyted t fuH wel manned, þere growen aH maner of spicerie more plentyfouslich þan in ony oþer contree, As of gyngeuere, clowegylofres, caneH, zedewaH, notemuges t maces. And wyteth wel þat the notemuge bereth the maces, For right as the note of the haseH hath an husk withouten, þat the note is closed in til it be ripe t after falleth out, right so it is of the notemuge t of the maces. Manye oþer spices t many oþer godes growen in þat yle, For of aH þing is þere plentee saf only of wyn. But þere is gold t siluer gret plentee. And the kyng of þat contre hath a paleys fuH noble t fuH merueyllous t more riche þan ony in the world, For aH the degrez to gon vp in to halles t chambres ben on of gold, anoþer of syluer. And also the paumentes of halles t chambres ben aH square on of gold t anoþer of syluer t alle the walles withinne ben couered with gold t syluer in fyn plates. And in þo plates ben stories t batayles of knyghtes enleved t the crounes t the cercles abouten here hedes ben made of precious stones t riche perles t grete. And the halles t the chambres of the palays ben aH couered withinne with gold t syluer, so þat noman wolde trowe the richess of þat palays but he had seen it. And witeth wel þat the kyng of þat yle is so myghty þat he hath many tymes ouercomen the grete CANE of CATHAY in bataylle, þat is the most gret Emperour þat is vnder the firmament ouþer bezonde the

Java is powerful,

[1 fol. 78 b]

and rich in spices.

Mace is the husk of nutmeg.

The steps and floors of the king's palace are gold and silver.

Figures embossed on the walls.

Wars between the king of Java and the Great Chan.

see or on this half. For þei han had oftentyme werre betwene hem, because þat the grete CANE wolde constrey-

[1 fol. 79 a] [1]nen him to holden his lond of him, but þat other at aH tymes defendeth him wel agenst him. After þat yle in goynge be see men fynden another yle gode & gret þat men clepen PATHEN, þat is a gret kyngdom fuH of faire cytees & fuH of townes. In þat lond growen trees þat beren mele wherof men maken gode bred & white & of gode sauour And it semeth as it were of whete, but it is not allynges of such sauour. And þere ben oþer trees þat beren hony gode & swete And oþer trees þat beren venym agenst the whiche þere is no medicyne but [on] And þat is to taken here propre leves & stampe hem & tempere him with water & þan drynke it And eH he schaH dye, for triacle wil not avaylle ne non oþer medicyne. Of this venym the Iewes had let sechen of on of here frendes for to enpoysone aH cristiantee as I haue herd hem seye in here confessioun before here dyenge. But thanked be aH mygHty god þei fayleden of hire purpos but aHweys þei maken gret mortalitee of poeple. And oþer trees þer ben also þat beren wyn of noble sentement. And 3if 3ou lyke to here how the mele cometh out of the trees I schaH seye 3ou. Men hewen the trees with an hachet aH aboute the fote of the tree tiH þat the bark be perced in many parties & þan cometh out þerof a thikke lykour, the whiche þei resceyuen in vesselles & dryen it at the hete of the sonne. And þan þei han it to

[2 fol. 79 b] a mylle to grynde And it[2] becometh faire mele & white. And the hony & the wyn & the venym ben drawen out of oþer trees in the same manere & put in vesselles for to kepe. In þat yle is a ded see þat is a lake þat hath no ground And 3if ony thing falle in to þat lake it schaH neuere comen vp agen. In þat lake growen reedes þat ben cannes þat þei clepen THABY þat ben .xxx. fadme long And of þeise cannes men maken faire houses. And þer ben oþer canes þat ben not so longe þat growen nere the lond & han so longe rotes þat duren wel a .iiij. quarteres of

Pathen, where flour, honey, and poison grow on trees.

Homeopathy.

Attempt of the Jews to poison Christendom.

A gum oozes from holes in the barks, and is ground into flour.

Honey, poison and wine exude in the same way.

Long canes.

a furlong ore more. And at the knottes of þo rotes men fynden precious stones þat han gret vertues And he þat bereth ony of hem vpon him, yren ne steel ne may not hurt him ne drawe no blod vpon him And þerfore þei þat han þo stones vpon hem fighten full hardyly bothe on see & lond For men may not harmen [hem] on no partye. And þerfore þei þat knowen the manere & schull fighte with hem þei schoten to hem arwes & quarelles withouten yren or steel & so þei hurten hem & sleen hem. And also of þo cannes þei maken houses and schippes & oþer thinges as wee han here makynge houses and schippes of oke or of ony oþer trees. And deme noman þat I seye it but for a truffull, for I haue seen of þo cannes with myn owne eyȝen full many tymes lyggynge vpon the Ryuere of þat lake, of the whiche .xx. ti oure felowes ne myghten not liften vp ne beren on to the erthe. After this [1] yle men gon be see to anoþer yle þat is clept CALONAK & it is a fair lond & a plentifous of godes. And the kyng of þat contrey hath als many wyfes as he wole For he makth serche all the contree to geten him the fairest maydens þat may ben founde & maketh hem to ben brought before him And he taketh on o nyght & anoþer a noþer nyght & so forth contynuelly sewyng, so þat he hath a .M. ‡ wyfes or mo. And he liggeth neuer but o nyght with on of hem & anoþer nyght with a noþer, but ȝif þat on happene to ben more lusty to his plesance þan another. And þerfore the kyng geteth full many children, sumtyme an .C. sumtyme an .CC. & sumtyme mo. And he hath also into a .xiiij. Mil Olifauntz or mo, þat he maketh for to ben brought vp amonges his vileynes be all his townes. For in cas þat he had ony werre aȝenst ony oþer kyng aboute him þanne [he] maketh certeyn men of armes for to gon vp in to the castelles of tree made for the werre þat craftylly ben sett vpon the Olifantes bakkes, for to fyghten aȝen hire enemyes, & so don oþer kynges þere aboute. For the maner of werre is not þere as it is here

Precious stones found on the roots of canes.

Neither iron nor steel can hurt those that wear them.

I have seen giant canes with my own eyes.

[1 fol. 80 a]

The king of Calonak has more than a thousand wives.

He has as many as two hundred children, and 14,000 tame elephants.

Castles put on elephants in war time.

l. 31, þat repeated, C.

or in oþer contrees, ne the ordynance of werre nouþer. And men clepen the Olifantes WARKES. And in þat yle þere is a gret meruayle more to speke of þan in ony oþer

Each species of fish comes to land once a year.

partie of the world: For alle manere of fisshes þat ben þere in the see abouten hem comen ones in the 3eer eche [1 fol. 80 b] [1] manere of dyuerse fisshes, on maner of kynde after other, and þei casten hem self to the see banke of þat yle, so gret plentee and multitude þat noman may vnnethe see but fissh

They stay three days, till every man has plenty.

and þere þei abyden .iij. dayes and euery man of the contree taketh of hem als many as him lyketh, And after þat maner of fissh after the thridde day departeth and goth

Each species of fish does the same for three days.

into the see. And after hem comen another multitude of fysshe of anoþer kynde and don in the same maner as the firste diden oþer .iij. dayes. And after hem anoþer tith alle the dyuerse maner of fisshes han ben þere and þat men han taken of hem þat hem lyketh. And noman knoweth the cause wherfore it may ben, But þei of the contree

The natives believe that the fishes honour their king for reproducing his kind.

seyn þat it is for to do reuerence to here kyng þat is the most worthi kyng þat is in the world as þei seyn, because þat he fulfilleth the commandement þat god bad to ADAM and EUE whan god seyde: CRESCITE *ET* MULTIPLICAMINI *ET* REPLETE *TERRAM*. And for because þat he multiplieth so the world with children perfore god sendeth him so the fisshes of dyuerse kyndes of alle þat ben in the see, to taken at his wille for him and alle his peple. And perfore alle þe fisshes of the see comen to maken him homage as the most noble and excellent kyng of the world and þat is best beloued with god als þei seyn. I knowe not the resoun whi it is but god knoweth. But this me

[2 fol. 81 a] [2] semeth is the moste meruelle þat euere I saugh, For

This miracle is against nature.

this mervaylle is ayenst kynde and not with kynde, þat the fisshes þat han fredom to enviroun alle the costes of the see at here owne list comen of hire owne with to profren hem to the deth withouten constreynynge of man. And perfore I am syker þat this may not ben withouten a gret tokene. þere ben also in þat contree a kynde of SNAYLES þat ben so grete þat many persones may loggen hem in

hire schelles, as men wolde don in a lityH hous, And oper snayles pere ben pat ben fuH grete, but not so huge as the oper. And of peise shayles t of gret white wormes pat han blake heades pat ben als grete as a mannes thigh t somme lesse as grete wormes pat men fynden pere in wodes men maken Vyaunde RiaH for the kyng t for oper grete lordes. And 3if a man pat is maryed dye in pat contree, men buryen his wif with him aH quyk, For men seyn pere pat it is resoun pat sche make him companye in pat oper world as sche did in this. From pat contree men gon be the see occean be an yle pat is clept CAFFOLOS. Men of pat contree whan here frendes ben seke pei hangen hem vpon trees t seyn pat it is better pat bridde pat ben Angeles of god eten hem pan the foule wormes of the erthe. From pat yle men gon to another yle where the folk ben of fuH cursed kynde for pei norysschen [1]grete dogges t techen hem to strangle here frendes whan pei ben syke, for pei wil nought pat pei dyen of kyndely deth, for pei seyn pat pei scholde suffren to gret peyne 3if pei abyden to dyen be hemself as nature wolde. t whan pei ben pus enstrangled pei eten here flesch in stede of venysoun. Afterward men gon be many yles be see vnto an yle pat men clepen MILKE t pere is a fuH cursed peple for pei delyten in nothing more pan for to fighten and to sle men And pei drynken gladlyest mannes blood the whiche pei clepen DIEU, And the mo men pat a man may slee, the more worschipe he hath amonges hem. And 3if .ij. persones ben at debate t perauenture ben accorded be here frendes or be sum of here alliance, it behoueth pat euery of hem pat schuH ben accorded drynke of operes blood, And eH the accord ne the alliance is noght worth ne it schaH not be no repref to him to breke the alliance t the acord, but 3if euery of hem drynke of operes blood. t from pat yle men gon be see from yle to yle vnto an yle pat is clept TRACODA, where the folk of pat contree ben as bestes t vnresonable t duellen in caves pat pei maken

The shells of snails are large enough to hold several people.

Large white worms supply meat for a king.

Widows are buried alive with their dead husbands.

In Caffo, the sick are hanged, as food for birds, who are angels from heaven.

Elsewhere, dogs are trained to strangle the sick, to save them from pain.

[1 fol. 81 b]

In Milke, human blood is drunk.

Treaties are sanctified by the drinking of blood.

In Tracoda are cave-dwellers, who hiss like snakes.

in the erthe for þei haue no wytt to maken hem houses. And whan þei seen ony men passynge þorgh here contrees þei hyden hem in here caves. And þei eten flessch of
[1 fol. 82 a] serpentes & þei eten but litiH & þei speken noughtˡ but þei hissen as serpentes don And þei sette no prys be
The precious stone Tracodoun has 40 colours. non aveer ne ricchess, but only of a precyous ston þat is amonges hem þat is of .lx. coloures; And for the name of the yle þei clepen it TRACODOUN. And þei louen more þat ston þan ony thing eH And ȝit thei knowe not the vertue þereof but þei coueyten it & louen it only for the beautee. After þat yle men gon be the see occean be many yles
In Nacumera live the Cynocephali. vnto an yle þat is clept NACUMERA þat is a gret yle & good & fayr. And it is in kompas aboute mote þan a .M. myle & aH the men & wommen of þat yle han houndes hedes and þei ben clept CANOPHOLOS & þei ben fuH
They worship an ox. resonable & of gode vnderstondynge, saf þat þei worschipen an ox for here god. And also euerych of hem bereth an ox of gold or of sylver in his forhed in tokene
Their loincloths and weapons. þat þei louen wel here god. And þei gon aH naked saf a lityH clout þat þei coueren with here knees & hire membres. þei ben grete folk & wel fyghtynge & þei han a gret targe þat couereth aH the body & a spere in here hond to fighte with. And ȝif þei taken ony man in bataylle anon þei eten him. The kyng of þat yle is fuH
How their king tells his beads. riche & fuH myghty & right deuout after his lawe And he hath abouten his nekke .ccc. perles oryent gode &
[2 fol. 82 b] grete & knotted as PATER NOSTRES here of Amber. ²And in maner as wee seyn oure PATER NOSTRE & oure AUE MARIA, cowntynge the PATER NOSTRES, right so this kyng seyth every day deuoutly .ccc. preyeres to his god or þat
The royal ruby a foot long. he·ete. And he bereth also aboute his nekke a RUBYE oryent noble & fyn þat is a fote of lengthe & fyve fyngres large. And whan þei chesen here kyng þei taken him þat rubye to beren in his hond And so þei leden him rydynge aH abouten the cytee And fro þens fromward þei ben aH obeyssant to him. And þat rubye he schaH bere aHwey aboute his nekke, For ȝif he hadde not þat

rubye vpon him men wolde not holden him for kyng. The grete CANE of CATHAY hath gretly coueyted þat RUBYE but he myghte neuer han it for werre ne for no maner of godes. This kyng is so righftfuH t of equytee in his doomes þat men may go sykerlych þorghout aH his contree t bere with him what him list, þat noman schaH ben hardy to robben him, And 3if he were, the kyng wolde iustifye[n] anon. Fro this lond men gon to anoþer yle þat is clept SILHA t it is weH a .Dccc. myles aboute. In þat lond is fuH mocheH wast, for it is fuH of serpentes of dragouns t of COKADRILLES þat noman dar duelle þere. Þeise COCODRILLES ben serpentes 3alowe t rayed abouen t han .iiij. feet t schorte thyes t grete nayles as clees or talouns. [1] And þere ben somme þat han .v. fadme in lengthe t summe of .vj. t of .viij. t of .x. And whan þei gon be places þat ben grauelly, it semeth as þough men hadde drawen a gret tree þorgh the grauelly place. And þere ben also many wylde bestes t namelych of OLYFAUNTES. In þat yle is a gret mountayne t in mydd place of the mount is a gret lake in a fuH faire pleyn t þere is grot plentee of water. And þei of the contree seyn þat ADAM t EUE wepten vpon þat mount an .c. 3eer whan þei weren dryuen out of paradys And þat water þei seyn is of here teres, For so moche water þei wepten þat made the forseyd lake. And in the botme of þat lake men fynden many precious stones t grete perles. In þat lake growen many reedes t grete cannes And þere withinne ben many COCODRILLES t serpentes t grete waterleches. And the kyng of þat contree ones euery 3eer 3eueth leve to pore men to gon in to the lake to gadre hem precyous stones t perles be weye of almess for the loue of god þat made ADAM. And aH the 3eer men fynde ynowe. And for the vermyn þat is withinne þei anoynte here armes t here thyes t legges with an oynement made of a þing þat is clept LYMONS þat is a manere of fruyt lych smale pesen, And þanne haue þei

Robbery unknown there.

Silha or Ceylon.

The crocodiles.

[1 fol. 83 a]

The lake filled with Adam and Eve's tears.

Precious stones at its bottom.

The poor gather the stones.

They anoint their bodies against venomous beasts.

l. 8, iustifyed, C.

no drede of no COCODRILLES ne of *non* o*per* venymo*us*
[1 fol. 83 *b*] ver*myn*. This wate*r* [1] re*nn*eth̄ flowynge & ebbynge be a
syde of the mo*ū*ntayne & in *pat* ryu*er* me*n* fynden
preciou*s* stones & perles gret plentee. And me*n* of *pat*
yle seyn comou*n*ly *pat* the se*r*pente*s* & the wilde bestes
Those beasts attack no strangers. of *pat* contree ne wil not don no*n* harm ne touchen w*ith*
euyH̄ no strange ma*n* *pat* entreth̄ in to *pat* contree, but
only to me*n* *pat* ben born of the same contree. In *pat*
contree & o*per*e *pere* abouten *pere* be*n* wylde gees *pat* ha*n*
Two-headed geese and white lions. .ij. hedes And *pere* be*n* lyouns aH̄ white & als grete as
oxen & many oth̄ere dyu*er*se bestes & foules also *pat* be
not seyn amonge*s* vs. And witeth̄ wel *pat* in *pat* contree
& in o*per* yles *pere* aboute*n* the see is so higH̄ *pat* it
The sea hangs from the clouds. semeth̄ as pough̄ it henge at the clowde*s* & *pat* it wolde
coue*ren* aH̄ the world; And *pat* is gret meruaylle *pat* it
myghte be so, saf only the wiH̄ of god, *pat* the eyr sus-
teyneth̄ it. And *pe*rfore seyth̄. D*auid* i*n* the psautere:
MIRABILES ELACIONES MARIS.

Ch. XXIII. ## HOW ME*N* KNOWE*N* BE THE YDOLE, ȝIF THE SIKE SCHALL DYE OR *NON*; OF FOLK OF DYU*ERS*E SCHAP AND *MERU*EYLOUSLY DISFIGURED, AND OF THE MONK*ES* *p*AT ȝEUEN HIR*E* RELEEF TO BABEWYNES, APES & MARMESETTES & TO O*þER* BEST*ES*.

FROM *pat* yle in goynge be see toward the south̄ is
ano*per* gret yle *pat* is clept DONDUN. In *pat* yle
In Dondyn one relative eats another. be*n* folk of dyu*er*se kyndes so *pat* the fad*er* eteth̄ the
sone, the sone the fad*er*, the husbonde the wif & the wif
the husbonde. And ȝif it so befalle *pat* the fad*er* or
[2 fol. 84 *a*] mod*er* [2] or ony of here frende*s* be*n* seke anon the sone
The idols are consulted about diseases. goth̄ to the prest of here lawe & pre*y*eth̄ hi*m* to aske the
ydôle ȝif his fad*er* or mod*er* or frend schaH̄ dye on *pat*
euyH̄ or non. And *pan* the prest & the sone gon togydere

before the ydole & knelen fulH deuoutly & asken of the ydole here demande. And ȝif the deuyH þat is withinne answere þat he schalH lyue þei kepen him wel, And ȝif he seye þat he schalH dye þan the prest gotH with the sone with the wif of him þat is seek & þei putten here hondes vpon his mouthꝫ & stoppen his brethꝫ & so þei sleen him. And after þat þei choppen alH the body in smale peces & preyen alH his frendes to comen & eten of him þat is ded & þei senden for alH the mynstraH of the contree & maken a solempne feste. And whan þei han eten the flesch̄ þei taken the bones & buryen hem & syngen & maken gret melodye. And alle þo þat ben of his kyn or pretenden hem to ben his frendes, & þei come not to þat feste þei ben repreued for euere more & schamed & maken gret doel, for neuere after schulH þei ben holden as frendes. And þei seyn also þat men eten here flesch̄ for to delyueren hem out of peyne, For ȝif the wormes of the erthe eten hem the soule scholde suffre gret peyne as þei seyn & namely whan the flesch̄ is tendre & megre [1]þanne seyn here frendes þat þei don gret synne to leten hem haue so long langure to suffre so moche peyne without resoun. And whan þei fynde the flessch̄ fatte þan þei seyn þat it is wel don to senden hem sone to paradys & þat þei haue not suffred him to longe t[o] endure in peyne. The kyng of this yle is a ful gret lord & a myghty & hath̄ vnder him .liiij. grete yles þat ȝeuen tribute to him. And in euerych̄ of theise yles is a kyng crowned & alH ben obeyssant to þat kyng And he hath̄ in þo yles many dyuerse folk. In on of þeise yles ben folk of gret stature as geauntes & þei ben hidouse for to loke vpon & þei han but on eye & þat is in the myddyH of the front & þei eten no þing but raw flesch̄ & raw fyssch̄. And in anoþer yle toward the south duellen folk of foul stature & of cursed kynde, þat han non hedes & here eyen ben in here scholdres And here mouth̄ is croked as an hors schoo & þat is in the myddes of here brest. And in

The funeral feast.

The human body should not feed worms.

[1 fol. 84b]

One-eyed giants.

Headless men with crooked mouths;

l. 24, te, C.

anoþer yle also ben folk þat han non hedes ꝧ here eyen ꝧ here mouꝫ ben behynde in here schuldres. And in anoþer yle ben folk þat han the face aH platt aH pleyn withouten nese ꝧ withouten mouꝫ, but þei han .ij. smale holes aH·rounde·in stede of hire eyen ꝧ hire mouꝫ is platt also withouten lippes. And in anoþer yle ben folk of foul fasceoun ꝧ schapp [1] þat han the lippe aboue the mouꝫ so gret þat whan þei slepen in the sonne þei keueren aH the face with þat lippe. And in anoþer yle þer ben lityH folk as dwergħes ꝧ þei ben to so meche as the PYGMEYES ꝧ þei han no mouꝫ, but in stede of hire mouꝫ þei han a lytyH round hole. And whan þei schuH eten or drynken þei taken þorgħ a pipe or a penne or suchꝫ a þing and sowken it in, for þei han no tonge ꝧ þerfore þei speke not, but þei maken a maner of hissynge as a nedder doꝫ ꝧ þei maken signes on to anoþer as monkes don, be the whicħe euery of hem vnderstondeꝫ oþer. And in anoþer yle ben folk þat han grete eres ꝧ longe, þat hangen doun to here knees. And in anoþer yle ben folk þat han hors feet ꝧ þei ben stronge ꝧ myghty and swift renneres for þei taken wylde bestes with rennyng ꝧ eten hem. And in anoþer yle ben folk þat gon vpon hire hondes ꝧ on hire feet as bestes ꝧ þei ben aH skynned ꝧ fedred ꝧ þei wole lepen as lighꝫly into trees ꝧ fro tree to tree as it were squyrelles or apes. And in anoþer yle ben folk þat ben bothe man ꝧ womman ꝧ þei han kynde of þat on ꝧ of þat oþer ꝧ þei han but o pappe on the o syde ꝧ on þat oþer non And þei han membres of generacioun of man ꝧ womman ꝧ þei vsen bothe whan hem list ones þat on ꝧ anoþer tyme þat oþer. And þei geten [2] children whan þei vsen the membre of man ꝧ þei bere children whan þei vsen the membre of womman. And in anoþer yle ben folk þat gon aH weys vpon here knees ful meruey[l]lously (1) ꝧ at euery pas þat þei gon it semeꝫ that þei wolde falle ꝧ þei han in euery foot .viij. toos. Many oþer dyuerse folk of dyuerse natures ben þere

others with mouths behind their backs.

Noseless men.

[1 fol. 85 a]

Faces covered by the upper lip.

Dwarfs that suck in food through pipes.

Ears hanging down to the knees.

Horse-footed people.

Quadruped people.

Hermaphrodites.

[2 fol. 85 b]

People that move on their knees.

(1) merueyslously, C.

in oþer yles abouten, of the whiche it were to longe to
teH t þerfore I passe ouer schortly. From þeise yles in
passynge be the see occean toward the est be many
iourneyes men fynden a gret contree t a gret kyngdom Kingdom of Mancy.
þat men clepen MANCY t þat is in ynde the more. And
it is the beste lond t on the fairest þat may ben in aH
the world t the most delectable t the most plentifous of
aH godes þat is in power of man. In þat lond dwellen
many cristene men t sarrazynes, for it is A gode contree
t a gret And þere ben jnne mo þan .ij. M. grete cytees
t riche withouten oþer grete townes. And þere is more
plentee of peple þere þan in' ony oþer partie of ynde for
the bountee of the contree. In þat contree is no nedy man
ne non þat goth on beggynge. And þei ben fuH faire
folk, but þei ben aH pale And the men han thynne Sparse hair and beards of the people.
berdes t fewe heres, but þei ben longe; But vnethe hath
ony man passynge .l. heres in his berd t on heer sitt
here, anoþer þere, as the berd of a lyberd or of a catt.
In þat lond ben many fairere wommen þan in ony oþer
contree beȝonde the see And þerfore [1]men clepen þat lond [1 fol. 86 a]
ALBANYE because þat the folk ben white. And the chief
cytee of that contree is clept LATORYN t it is a iourneye The capital.
from the see And it is moche more þan PARYS. In þat
cytee is a gret ryuere berynge schippes þat gon to alle the
costes in the see. No cytee of the world is so wel stored
of schippes as is þat And aH þo of the cytee t of the
contre [worschipen] (1) ydoles. In þat contree ben double
sithes more [briddes þan] ben here: þere ben white gees White and crested geese.
rede aboute the nekke t þei han a gret crest as a cokkes
comb vpon hire hedes And þei ben meche more þere þan
þei ben here t men byen hem þere aH quykk right gret
chepe. And þere is gret plentee of neddres of whom Adders are a great delicacy.
men maken grete festes t eten hem at grete sollempnytees,
And he þat maketh þere a feste, be it neuere so costifous
t he haue no neddres he hath no thank for his trauaylle.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees þere ben in þat contree ⁊ men han gret plentee ⁊ gret chep of aH wynes ⁊ vitailles. In þat contree ben manye chirches of religious men ⁊ of here lawe And in þo chirches ben ydoles als grete as geauntes And to theise ydoles þei ȝeuen to ete at grete festyfuH dayes in this manere: þei bryngen before hem mete aH soden, als hoot as þei comen fro the fuyr ⁊ þei leten the smoke gon vp towardes the ydoles And þan þei seyn þat the ydoles han eten ⁊ þan the religious men eten the mete afterwardes. In þat contree [1] ben white HENNES withouten fetheres, but þei beren white wolle as scheep don here. In þat contree wommen þat ben vnmaryed þei han tokenes on hire hedes lych coronales to ben knowen for vnmaryed. Also in þat contree þer ben bestes taught of men to gon into watres into Ryueres ⁊ into depe stankes for to take fysch, the whiche best is but lytiH ⁊ men clepen hem loyres. [⁊ whanne] men casten hem in to the water, anon [þei bringen] gret fissches als manye as men wole. And ȝif men wil haue mo þei cast hem in aȝen ⁊ þei bryngen vp als many as men list to haue. And fro þat cytee passynge many iourneyes is anoþer cytee on the grettest of the world þat men clepen CASSAY þat is to seyne the cytee of heuene. þat cytee is wel a .l. myle aboute ⁊ it is stronglich enhabyted with pèple in so moche þat in on hous men maken .x. housholdes. In þat cytee ben .xij. princypaH ȝates and before euery ȝate a .iij. myle or a .iiij. myle in lengthe is a gret toun or a gret cytee. þat cytee sytt vpon a gret lake on the see as doth VENYSE. And in þat cytee ben mo þan .xij. .M. BRIGGES ⁊ vpon euery brigge ben stronge toures ⁊ gode in the whiche duellen the wardeynes for to kepen the cytee fro the gret CANE. And on þat o part of the cytee renneth a gret ryuere aH along the cytee And þere duellen cristene men ⁊ many [2] marchauntes ⁊ oþer folk of dyuerse nacyouns because þat the lond is so good ⁊ so plentyfous. And

Priests and idols.

Idols fed on smoke, priests on meat.

[1 fol. 86 b]

Woolly hens.

Tame animals used for fishing.

Cassay or Hangchow.

Its lagoon and 12,000 bridges.

[2 fol. 87 a]

ll. 17–18, see p. 135, footnote.

Good wine grown there.

þere groweth fulle gode wyn þat men clepen BIGON þat is fulle myghty & gentyle in drynkynge. This is a Cytee ryall where the kyng of MANCY was wont to dwelle & þere duellen many religious men as it were of the ordre of freres, for þei ben mendyfauntes. From þat cytee men gon be watre solacynge & disportin[g]e hem tille þei come to an Abbeye of monkes þat is faste by þat ben gode religious men after here feyth & lawe. In þat abbeye is a gret gardyn & a fair where ben many trees of dyuerse manere of frutes, And in this gardyn is a lytill hill full of delectable trees; In þat hill & in þat gardyn ben many dyuerse bestes, as of Apes, Marmozettes Babewynes & many oþer dyuerse bestes. And euery day whan the Couent of this Abbeye hath eten the Awmener let bere the releef to the gardyn & he smyteth on the gardyn ȝate with a clyket of syluer þat he holdeth in his hond & anon all the bestes of þe hill & of dyuerse places of the gardyn comen out a .iij. .M. or a .iiij. Mil. & þei comen in gyse of pore men And men ȝeuen hem the releef in faire vesselles of syluer clene ouergylt. And whan þei han eten the monk smyteth eftsones on the gardyn ȝate with the clyket & þan anon all the bestes retornen aȝen to here places þat þei come fro. And þei seyn þat theise bestes ben soules of worthi men þat resemblen in lykness of þo bestes þat ben faire & þerfore [þei ȝeven] (1) [1]hem mete for the loue of god. And the oþer bestes þat ben foule þei seyn ben soules of pore men & of rude comouns; & þus þei beleeuen & noman may putte hem out of þis opynyoun. Þeise bestes abouseyd þei let taken whan þei ben ȝonge & norisschen hem so with almess als manye as þei may fynde. And I asked hem ȝif it had not ben better to haue ȝouen þat releef to pore men rathere þan to þo bestes And þei answerde me & seyde þat þei hadde no pore man amonges hem in þat contree And þough it had ben so, þat pore men had ben among hem, ȝit were it gretter Almess to ȝeuen it to þo soules þat don þere

The abbey, in whose garden animals are kept.

The leavings are given to the beasts in alms.

Human souls dwell in animals.

[1] fol. 87 *b*]

The poor are less deserving of alms than the souls that do penance.

(1) Missing, MS.

here penance. Manye oþer merueylles beⁿ in þat cytee
t in the contree þere aboute, þat were to long to telℍ
3ou. Fro þat cytee go men be the contree a .vj.
Chilenfo or Nanking. iourneyes to anoþer cytee þat men clepen CHILENFO, of
the whiche cytee the walles beⁿ .xx^ti. myle aboute. In
þat cytee beⁿ .lx. brigges of ston so faire þat noman may
see fairere. In þat cytee was the firste sege of the kyng
of MANCY for it is a fair cytee t plentevous of alℍ
godes. After passe men ouerthwart a gret ryuere þat
Dalay or Yangtse Kiang. men clepen BALAY t þat is the grettest ryuere of fresscℏ
water þat is in the world, For þere as it is most narow
it is more þan .iiij. myle of brede. An þanne entren
men a3en in to the lond of the grete CHANE. þat
ryuere goth þorgh the lond of PIGMANS, where þat the
The Pygmies' lives are as short as their bodies. folk ben of litylℍ stature þat beⁿ but .iij. span long and
þei beⁿ right faire t gentylℍ after here quantytees bothe
[1 fol. 88 a] [1]the men t the wommen. And þei maryen hem whan
they beⁿ half 3ere of age t geten children. And þei
lyuen not but .vi. 3eer or .vij. at the moste And he þat
lyueth .viij. 3eer men holden him þere right passynge
old. þeise men ben the beste worcheres of gold, sylueⁿ,
coutoun, sylk t of alℍ suche thinges of ony oþer þat beⁿ
They fight the cranes. in the world, And þei han often tymes werre with the
bryddes of the contree þat þei taken t eten. þis litylℍ
folk nouþer labouren in londes ne in vynes but þei
han grete men amonges hem of oure stature þat tylen
They despise men of normal height. the lond t labouren amonges the vynes for hem. And
of þo men of oure stature han þei als grete skorn t
wonder as we wolde haue among vs of geauntes 3if þei
weren amonges vs. þere is a gode cytee amonges opere
where þere is dwellynge gret plentee of þo lytylℍ folk
And it is a gret cytee t a fair t the men beⁿ grete þat
duellen amonges hem, But whan þei geten ony children
Normal people's children are born as Pygmies there. þei beⁿ as litylℍ as the PYGMEYES, And þerfore þei beⁿ
alℍ for the moste part alℍ PYGMEYES, for the nature of the
lond is suchℏ. The grete CANE let kepe this cytee fulℍ
wel, for it is his. And alℍ be it þat the PYGMEYES beⁿ

lytyħ ȝit þei ben fuħ resonable after here age ⁊ conne bothen wytt ⁊ gode ⁊ malice ynow. Fro þat cytee gon men be the contree be many cytees ⁊ many townes vnto a cytee þat men clepen IANICHAY ⁊ it is a noble cytee ⁊ a riche ⁊ of gret profite to the lord. And þider go men to sechen marchandise of aħ manere of þing. Yangchow.

þat cytee [1] is fuħ moche worthi ȝerly to the lord of the contree, For he hath euery ȝer to rente of þat cytee as þei of the cyte seyn .l. Miť. CUMANTZ of floreyns of gold. For þei counten þere aħ be CUMANZ, And euery .CUMANT is .x .M. [floreyns] (1) of gold. Now may men wel rekene how moche þat it amounteth. The kyng of þat contree is fuħ myghty ⁊ ȝit he is vnder the grete CANE And the gret CANE hath vnder him .xij. suche prouynces. In þat contree in the gode towns is a gode custom, For whoso wiħ make a feste to ony of his frendes þere ben certeyn jnnes in euery gode town ⁊ he þat wil make the feste wil sey to the hostellere: Arraye for me to morwe a gode dyner for so many folk ⁊ telleth him the nombre ⁊ deuyseth him the viaundes. And he seyth also: þus moche I wil dispende ⁊ nomore. And anon the hostellere arrayeth for him so faire ⁊ so wel ⁊ so honestly þat per schaħ lakke no thing. And it schaħ be don sunnere ⁊ with lasse cost þan ⁊ a man made it in his owne hows. And a .v. myle fro þat cytee toward the hed of the ryuere of BALAY is anoþer cytee þat men clepen MENKE. In þat cytee is strong navye of schippes and aħ ben white as snow of the kynde of the trees þat þei ben made offe, And þei ben fuħ grete schippes ⁊ faire and wel ordeyned ⁊ made with halles ⁊ chambres ⁊ oþer eysementes, as þough it were on the lond. Fro þens go men be many townes ⁊ many cytees þorgh the contree vnto a cytee þat men clepen LANTERYNE ⁊ it is an .viij. iourneyes [2] fro þe cytee aboueseyd. This cytee sitt vpon a faire ryuere gret ⁊ brood þat men clepen CARAMARON. This ryuere passeth þorgh out CATHAY ⁊

[1 fol. 88 b]

The revenue from that city.

Dinner parties are given in hotels.

Menzu, Ningpo.

Linching.

[2 fol. 89 a]

Hwang-ho.

(1) MS., Cumantz.

it doth̄ often tyme harm & þat fulH gret' Whan it is ouer gret.

## Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE RIALTEE OF HIS PALAYS & HOW HE SITT AT METE, AND OF THE GRETE NOMBRE OF OFFICERES þAT SERUEN HYM.

Cathay or China.

CHATAY is a grete contree & a fair, noble & richē & fulH of marchaũntes; þider gon Marchaũndes aH 3eres for to sechen spices & aH manere of marchandises more comounly þan in ony oþer partye. And 3ee schulH vnderstonde þat Marchaũndes þat comen fro GENE or fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE þei gon be see & be londe .xj. monethes or .xij. or more sumtyme or þei may come to the yle of CATHAY, þat is the princypaH regyoun of aH partyes beȝonde & it is of the grete CANE. Fro CATHAY go men toward the est be many iorneyes & þan men fynden a gode cytee betwene þeise oþere þat men clepen SUGARMAGO. þat cytee is on of the beste stored of sylk & oþer marchandises þat is in the world. After gon men ȝit to anoþer old cytee toward the est & it is in the prouynce of CATHAY, And besyde þat cytee the men of TARTARYE han let make a nothēr cytee þat is clept Caydon & it hath̄ .xij. ȝates And betwene the .ij. ȝates þere is aHweys a gret myle. So þat the .ij. cytees, þat is to seyne the olde & the newe han in cyrcuyt more þan .xx.ti myle. In this cytee is the sege of the grete CANE in [1]a fulH gret palays & the most passynge fair in aH the world, Of the whiche the walles ben in circuyt more þan .ij. myle, And within the walles it is aH fulH of oþer palays. And in the gardyn of the grete palays þere is a gret hiH vpon the whichē is anoþer palays And it is the most fair & the most riche þat ony man may deuyse And aH aboute the palays & the hiH ben many trees berynge many dyuerse frutes. And

T'sining-chow.

Peking.

The Tartar City.

The Palace in the Forbidden City.

[1 fol. 89 b]

The Green Hill.

aH aboute þat hiH ben dyches grete t depe And besyde hem ben grete vyueres on þat o part t on þat other And þere is a fuH fair brigge to passen ouer the dyches. And in þeise vyueres ben so many wylde gees t gandres t wylde dokes t swannes t heirouns þat it is withouten nombre. And aH aboute þeise dyches t vyueres is the grete gardyn fuH of wylde bestes so þat whan the gret CANE wil haue ony desport ouþer to taken ony of the wylde bestes or of the foules, he wil lete chace hem t taken hem at the windowes withouten goynge out of his chambre. This palays where his sege is is bothe gret t passynge fair And within the palays in the halle þere ben .xxiiij. pyleres of fyn gold t aH the walles ben couered withjnne of rede skynnes of bestes þat men clepen PANTERES, þat ben faire bestes t wel smellyng so þat for the swete odour of þo skynnes non euyH ayr may entre in to the palays. þo skynnes ben als rede as blode t þei schynen so brighte azen the sonne þat vnethes noman may beholden hem. And many folk [1] worschipen þo bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smeH þat þei han, t þo skynnes þei preysen more þan þoughe þei were plate of fyn gold. And in the myddes of this palays is the mountour for the grete CANE þat is aH wroughte of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour ben .iiij. serpentes of gold And aH aboute þer is ymade large nettes of sylk t gold t grete perles hangynge aH aboute the mountour. And vnder the MOUNTOUR ben CONDYTES of beuerage þat þei drynken in the Emperours court And besyde þe condytes ben many vesselles of gold be the whiche þei þat ben of houshold drynken at the condyt. And the halle of the palays is fuH nobelych arrayed t fuH meruey[l]leously atyred on aH partyes in aH thinges þat men apparayle with ony halle. And first at the chief of the halle is the Emperoures throne fuH high where he sytteth at the mete t þat is of fyn

The Great Can watches the chase from his windows.

The palace walls hung with panther skins or russia leather.

[1 fol. 90 a]

The Great Can's montour.

The conduits for beverage.

The hall and throne.

l. 33, *s* corrected to *l*. Cf. p. 134, l. 34, and footnote.

precyouse stones bordured aH aboute *with* pured gold ⁊ precy*ous* stones ⁊ grete p*er*les, And the grees þat he goth̄ vp to the table be*n* of p*recious* stones medled w*ith* gold. And at the left syde of the Emp*eroures* sege is the sege of his firste wif o degree lowere þan the Emp*erour* ⁊ it is of jasp*er*e bordured w*ith* gold ⁊ p*recious* stones. And the sege of his seconde wif is also ano*þer* [degree] more lowere þan his firste wif ⁊ it is also of jasp*er*e bordured w*ith* gold as þ*at* o*þer* is. And the sege of the thridde wif is [1] also more lowe be a degree þan the seconde wif. For he hath̄ alweys .iij. wifes w*ith* him where þ*at* eu*er*e he be ⁊ aft*er* his wyfes on the same syde sytten the ladyes of his lynage ȝit lowere aft*er* þ*at* þei be*n* of estate. And aH þo þat be*n* maryed han a countrefete made lyche a MANNES FOOT vpon here hedes cubyte long aH wrought with̄ grete p*er*les fyne ⁊ oryent ⁊ abou*en* made w*ith* pecokes fedres ⁊ of o*þer* schynynge fedres ⁊ þ*at* stont vpon here hed*es* lyke a crest, in tokene þ*at* þei be*n* vnd*er* m*a*nnes fote ⁊ vnd*er* s*u*biecciou*n* of m*a*n, And þei þ*at* be*n* vnmaryed ha*n* none suche. And aft*er* at the right syde of the Emp*er*our first sytteth̄ his oldest sone þ*at* schaH regne aft*er* him; And he sytteth̄ also o degree lowere þan the Emp*er*our in suche m*a*nere of seges as don the Emp*er*esses. And aft*er* him sitte*n* o*þer* grete lord*es* of his lynage, eu*er*y of he*m* a degree lowere þan o*þer*, as þei be*n* of estate. And the Emp*er*our hath̄ his table allone be him self þ*at* is of gold ⁊ of p*recious* stones or of cristaH bordured w*ith* gold ⁊ fuH of p*recious* stones or of Amatyst*es* or of LIGNUM ALOES þ*at* cometh̄ out of p*ar*adys or of Iuory bounden ⁊ bordured w*ith* gold. And eu*er*ych̄ of his wyfes hath̄ also hire table be hireself And his eldest sone ⁊ the o*þer* lord*es* also ⁊ the ladyes ⁊ aH þ*at* sitte*n* w*ith* the Emperour ha*n* tables allone be he*m*self fuH riche. And þ*er*e nys no table but þ*at* it is worth̄ an huge tresour of gode. And vnd*er* the Emp*er*oures table sitte*n* .iiij. clerkes þ*at* writ*en* aH þ*at* the Emp*er*our seyth̄, be it good,

The order of precedence at table.

The Empresses.

[1 fol. 90 *b*]

The head-dress of married women.

The Emperor's sons.

The sovereign's table.

Single tables for members of the court.

The secretaries.

1. 7, sege, C.

be it euyH. [1] For aH þat he seytH moste ben holden, for he may not chaungen his woord ne revoke it. And [at] (1) grete solempne festes before the Emperoures table men bryngen grete tables of gold & þereon ben Pecokes of gold & many oþer maner of dyuerse foules aH of gold & richely wroughT & enameled & men maken hem dauncen and syngen clappynge here wenges to gydere & maken gret noyse & wheþer it be by craft or be nygromancye I wot nere, but it is a gode sight to beholde & a fair, And it is gret meruayle how it may be. But I haue the lasse meruaylle because þat þei ben the moste sotyle men in all sciences & in aH craftes þat ben in the world, For of sotyltee & of malice & of fer castynge þei passen aH men vnder heuene. And perfore þei seyn hem self þat þei seen with .ij. eyen & the cristene men see but with on be cause þat þei ben more sotyH þan þei, For aH oþer naciouns þei seyn ben but blynde in conynge & worchinge in comparisoun to hem. I did gret besyness for to haue lerned þat craft but the maistre tolde me þat he had made avow to his god to teche it to no creature but only to his eldeste sone. Also aboue the Emperoures table & the oþere tables & abouen a gret partie in the halle is a VYNE made of fyn gold & it spredeth aH aboute the haH & it hath many clustres of grapes, somme white, somme grene, summe ȝalowe & somme rede & somme blake, aH of precious stones. The white ben of CRISTALL & of BERYLLE & of JRIS, the ȝalowe ben of TOPAZES, the rede ben of RUBIES [2] & of GRENAZ & of ALABRAUNDYNES, The grene ben of Emeraudes of Perydos & of Crisolytes, And the blake ben of Onichez & Garantez. And þei ben aH so propurlych made þat it semeth a verry vyne berynge kyndely grapes. And before the Emperoures table stonden grete lordes & riche barouns & otHere þat seruen the Emperour at the mete. But noman is so hardy to speke a word but ȝif the Emperour speke to him, But ȝif it be Mynstrelles þat syngen songes & tellen gestes or oþer

[1 fol. 91 a]

The automatic birds.

Cleverness of the Chinese.

Their boast that other nations are blind, Christians one-eyed, and that only themselves use both eyes.

The gold vine with the grapes of precious stones.

[2 fol. 91 b]

Concerts during meals.

(1) Missing, C.

desportes to solace with the Emperour. And aH the
Precious vessels. vesseH þat men ben serued with in the halle or in
chambres ben of precious stones And specyally at grete
tables, ouþer of jaspre or of cristaH or of Amatystez or 4
of fyn gold. And the cuppes ben of Emeraudez & of
Saphires or of Topazes, of Perydoz and of many oþer
Silver is despised. precyouse stones. VesseH of syluer is þere non, for þei
teH no prys þere of to make no vesseH offe, But þei 8
maken þerof grecynges & pileres & pawmentes to halles &
The guard of the hall. chambres. And before the halle dore stonden manye
barounes & knyghtes clene armed to kepe þat noman
entre, but ȝif it be the wille or the commandement of the 12
Emperour or but ȝif þei ben seruauntes or mynstraH of
the houshold; And oþer non is not so hardy to neighen
ny the haH dore. And ȝe schuH vndirstonde þat my
I served the Emperor to admire the state of his court. felawes and I with oure ȝomen we serueden this 16
Emperour & weren his Soudyoures .xv. monethes aȝenst
the kyng of MANCY þat held werre aȝenst him. And the
[1 fol. 92 a] cause was for wee [1] hadden gret lust to see his noblesse &
the estat of his court & aH his gouernance, to wite ȝif it 20
were such as we herde seye þat it was. And treuly we
fond it more noble and more excellent & richere & more
The luxury at court is incredible. merueyllous þan euer we herde speke offe. In so moche
þat we wolde neuer han leved it, had wee not a seen it, 24
For I trowe þat noman wolde beleve the noblesse, the
richesse ne the multytude of folk þat ben in his court,
but he had seen it. For it is not þere as it is here, For
the lordes here han folk of certeyn nombre als þei may 28
suffise, But the grete CHANE hath euery day folk at his
costages & expens as withouten nombre. But the
ordynance ne the expenses in mete & drink ne the
honestee ne the clennesse is not so arrayed þere as it is 32
The commoners' table manners are vile. here; for aH the comouns þere eten withouten cloth vpon
here knees & þei eten aH maner of flessch & lityH of bred,
And after mete þei wypen here hondes vpon here skyrtes
But the sovereign's household is splendid. & þei eten not but ones a day. But the estat of lordes is 36
fuH gret & riche & noble. And aH be it þat sum men wil

not trow me, but holden it for fable to tellen hem the nobless of his persone & of his estate & of his court & of the gret multytude of folk þat he holt, natheles I schall seye 3ou A partye of him & of his folk, after þat I haue seen the manere & the ordynance full many a tyme. And whoso þat wole may leve me 3if he will, And whoso will not may leue also. For I wot wel 3if ony man hath ben in þo contrees be3onde, þough he haue not ben in the place [1] where the grete CHANE duelleth, he schall here speke of him so meche merueylouse þing, þat he schall not trowe it lightly; And treuly no more did I myself til I saugh it. And þo þat han ben in þo contrees & in the gret CANES houshold knowen wel þat I seye soth And perfore I will not spare for hem þat knowe not ne beleue not but þat þat þei seen for to tell 3ou a partie of him & of his estate þat he holt whan he goth from contree to contree & whan he maketh solempne festes.

No one can believe it, unless he sees it.

[1 fol. 92 b]

## WHERFORE HE IS CLEPT THE GRETE CHANE; OF THE STYLE OF HIS LETTRES, AND OF THE SUPERSCRIPCIOUN ABOWTEN HIS GRETE SEALL & HIS PRYUEE SEALL. Ch. XXV.

FIRST I schall seye 3ou whi he was clept the gret CHANE. 3ee schull vndirstonde þat all the world was destroyed be Noes flood saf only Noe & his wif & his children. Noe had .iij. sones SEM, CHAM & IAPHETH. This CAM was he þat saugh his fadres preuy membres naked whan he slepte & scorned hem & schewed hem with his fynger to his bretheren in scornynge wise & perfore he was cursed of god, And IAPHETH turned his .face awey & couered hem. Þeise .iij. bretheren had cesoun in all the lond And this CHAM for his crueltee toke the gretter & the beste partie toward the est, þat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And perfore is all the erthe departed in theise .iij. parties be þeise .iij. bretheren. CHAM was the grettest & the most

Cham, the accursed son of Noah, inherited Asia.

Cham was the ancestor of Nimrod and of the various monsters and heathens.

myghty & of him camen mo generacioums þan of the opere And of [1]his sone CHUSE was engendred MEMBROTH the geaunt þat was the firste kyng þat euer was in the world & he began the fundacioun of the tour of BABY- LOYNE. And þat tyme the fendes of helle camen many tymes & leyen with the wommen of his generacioun & engendred on hem dyuerse folk as MONSTRES & folk disfigured, Summe withouten hedes, summe with grete eres, summe with on eye, summe geauntes, sum with hors feet & many oper of dyuerse schapp azenst kynde. And of þat generacioun of CHAM ben comen the PAYNEMES & dyuerse folk þat ben in yles of the see be aH ynde. And for als moche as he was the most myghty & no man myghte withstonde him he cleped himself the sone of god & souereyn of aH the world, And for this CHAM this Emperour clepeth him CHAM & souereyn of aH the world. & of the generacioun of SEM ben comen the Sarrazines, And of the generacioun of IAPHETH is comen the peple of Israel And [wee](1) þough þat wee duellen in EUROPE. this is the opynyoun þat the SYRYENES & the SAMARITANES han amonges hem & þat þei told me before þat I wente toward ynde, But I fond it operwise. Natheles the sothe is this, þat TARTARYNES & þei þat duellen in the grete Asye þei camen of CHAM, But the Emperour of CHATAY clepeth him not CHAM, bu[t] CAN & I schaH teH 3ou how. It is but litytH more þan .viij. xx 3eer þat aH TARTARYE was in subiectioun & in seruage to othere nacyouns abouten, for þei weren but bestyaH folk & diden noþing but kepten bestes & lad hem to pastures. But amonges [2]hem þei hadden .vij. princypaH nacyouns þat weren soueraynes of hem alle, Of the whiche the firste nacyoun or lynage was clept TARTAR, And þat is the most noble & the moste preysed. The seconde lynage is clept TANGHOT, The þridde EURACH, The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The .vij. COBOOGH. Now befeH it so, þat of the firste lynage succeded an old worthi man þat was not riche, þat hadde

The Great Can of Asia calls himself after Cham.

Rise of the Tartar people.

[1 fol. 93 a]

[2 fol. 93 b]

(1) *wee*, missing in C.

to name CHANGUYS. This man lay vpon a nigħt in his bed, ꝛ he sawgħ in avisioun þat þere cam before him a knygħt Armed aH in white ꝛ he satt vpon a white hors ꝛ seyde to him: CAN, slepest þou? the InmortaH god hatħ sent me to þe ꝛ it is his wille þat þou go to the .vij. lynages ꝛ seye to hem þat þou schalt ben here Emperour. For þou schalt conquere the londes ꝛ the contrees þat ben abouten, And þei þat marchen vpon 3ou schuH ben vnder 3oure subiecciouη, as 3ee han ben vnder hires, for þat is goddes wille InmortaH. And whan he cam at morwe CHANGUYS roos ꝛ wente to the .vij. lynages ꝛ tolde hem how the white knygħt had seyd, And þei scorned him ꝛ seyden þat he was a fool ꝛ so he departed fro hem aH aschamed. And the nygħt sewynge this white knygħt cam to the .vij. lynages ꝛ commaunded hem on goddes behalue InmortaH þat þei scholde make this CHANGUYS here Emperour ꝛ þei scholde ben out of subiecciouη ꝛ þei scholde holden aH oþer regiounes aboute hem in here seruage, as þei had ben to hem beforn. And on the morwe[1] þei chosen him to ben here Emperour And þei setten him vpon a blak fertre ꝛ after þat þei liften him vp with gret solempnytee ꝛ þei setten him in a chayer of gold ꝛ diden hym aH maner of reuerence ꝛ þei cleped him CHAN, as the white knygħt called him. And whan he was þus chosen he wolde assayen 3if he mygħte trust in hem or non ꝛ whether þei wolde ben obeyssant to him or non, And þanne he made many statutes ꝛ ordynances, þat þei clepen YSYA CHAN. The firste statute was þat þei scholde beleeuen ꝛ obeyen in god InmortaH þat is aHmygħty, þat wolde casten hem out of seruage ꝛ at aH tymes clepe to him for help in tyme of nede. The toþer statute was þat aH maner of men þat mygħte beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery .M. a mayster And to euery .x. M. a mayster. After he commanded to the princypales of the .vij. lynages þat þei scholde leuen ꝛ forsaken aH þat þei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

[1 fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered.

The nobles ordered to give up their property,

t heritage t fro þens forth̄ to holden hem payd of þat þat he wolde ȝeue hem of his grace; And þei diden so anon. After he commaunded to the princypales of the .vij. lynages þat euery of hem scholde brynge his eldest sone before him t with here owne handes smyten of here hedes withouten taryenge; And anon his commandement was performed. And whan the CHANE sagh̄ þat þei made non obstacle to performen his commandement, þanne he thoughte wel þat he myghte trusten in hem [1] t commaunded hem anon to make hem redy t to sewen his banere. And after this CHANE putt in subiectioun aH the londes aboute him. Afterward it befeH vpon a day þat the CHANE rood with a fewe meynee for to beholde the strengthe of the contree þat he had wonnen and so befeH þat a gret multytude of his enemyes metten with him t for to ȝeuen gode ensample of hardyness to his poeple he was the firste þat faught t in the myddes of his ene[myes] (1) encountred, t þere he was cast from his hors t his hors slayn. And whan his folk saugh̄ him at the erthe þei weren aH abasscht t wenden he had ben ded t flowen euerychone t hire enemyes after t chaced hem, But þei wiste not þat the Emperour was þere. And whan the enemyes weren ferr pursuynge the chace, the Emperour himself hidde him in a thikke wode. And whan þei weren comen aȝen fro the chace þei wenten t. soughten the wodes ȝif ony of hem had ben hid in the thikke of the wodes t manye þei founden t slowen hem anon. So it happend þat as þei wenten serchinge toward the place þat the Emperour was þei saugh̄ an OWLE syttynge vpon a tree abouen hym And þan þei seyden amonges hem þat þere was noman because þat þei saugh̄ þat brid þere. And so þei wenten hire wey t þus escaped the Emperour from deth̄. And þanne he wente preuylly aH be nyghte tiH he cam to his folk þat weren fuH glad of his comynge t maden grete thankynges to god InmortaH t to þat bryd be whom

and to behead their eldest sons.

The war of conquest begun.

[1 fol. 94 b]

Jenghiz thrown from his horse.

He hides in a thick wood.

He escapes death through an owl.

(1) Missing, C.

here lord [1] was saued. And þerfore principally abouen all foules of þe world þei worschipen the Owle And whan þei han ony of here fedres þei kepen hem full precyously in stede of relykes & beren hem vpon here hedes with gret reuerence & þei holden hem self blessed & saf from all periles whil þat þei han hem vpon hem & þerfore þei beren here fedres vpon here hedes. After all this the Chane ordeyned him & assembled his peple & wente vpon hem þat hadden assayled hym before & destroyed hem & put hem in subieccioun & seruage. And whan he had wonnen & putt all the londes & contrees on this half the mount BELYAN in subieccioun, the whyte knyght cam to him azen in his sleep & seyde to him: CHAN, the wille of god Inmortall is þat þou passe the mount BELYAN & þou schalt wynne the lond & þou schalt putten many nacyouns in subieccioun. And for þou schalt fynde no gode passage for to go toward þat contree, go [to] the mount BELYAN þat is vpon the see & knele þere .ix. tymes toward the est in the worschipe of god Inmortall & he schal schewe þe weye to passe by, And the Chane dide so. And anon the see þat touched & was fast to the mount began to withdrawe him & schewed fair weye of .ix. fote brede large & so he passed with his folk & wan the lond of Cathay þat is the grettest kyngdom of the world. And for the .ix. knelynges & for the .ix. fote of weye the Chane & alle the [2] men of TARTARYE han the nombre of .ix. in gret reuerence. And þerfore who þat wole make the CHANE ony present, be it of hors, be it of bryddes or of Arwes or bowes or of frute or of ony other thing, alweys he most make it of the nombre of .ix. And so þanne ben the presentes of grettere plesance to him & more benygnely he wil resceyuen hem þan þough he were presented with an .C. or .CC. For hym semeth the nombre of .ix. so holy, be cause the messager of god jnmortall devised it. Also whan the Chane of CATHAY hadde wonnen the contree of CATHAY & put in subieccioun & vnder fote many contrees abouten he fell seek.

[1 fol. 95 *a*]

Since then, the Tartars worship the owl and wear its feathers.

Jenghiz overcomes his enemies.

The white knight orders him to pass Mount Belgian.

The sea withdraws nine feet when Jenghiz has knelt nine times.

[2 fol. 95 *b*]

The Tartars reverence the number nine, and that is the number of presents offered to their Emperor.

Jenghiz conquers China.

And whan he felte wel þat he scholde dye, he seyde to his .xij. sones þat euerych of hem scholde brynge him on of his arewes & so þei diden anon And þanne he commanded þat men scholde bynden hem to gedre in .iij. places And þan he toke hem to his eldest sone & bad him breke hem all togedre; And he enforced him with all his mygħt to breken hem, but he ne mygħte not. And þan the CHANE bad his seconde sone to breke hem & so schortly to alle ech after other, but non of hem mygħt breke hem. And þan he bad the 3ongest sone disseuere euerych from other & breken euerych be him self & so he dide. And þan seyde the CHANE to his eldest sone & to alle the opere: wherfore mygħt 3ee not breke hem? And þei answereden þat þei mygħt not, be cause þat þei weren bounden togyder. [1] And wherfore, quod he, hath 3oure lityħ 3ongest broþer broken hem? Because, quod þei, þat þei weren departed ech from other. & þanne seyde the CHANE: My sones, quod he, treuly þus wil it faren be 3ou. For als longe as 3ee ben bounden togedere in .iij. places þat is to seyne in loue, in trouthe & in gode accord, noman schall ben of powere to greue 3ou. But & 3ee ben disseuered fro þeise .iij. places, þat 3oure on helpe not 3oure opere, 3ee schull be destroyed & brought to nought. And 3if ech of 3ou loue other & helpe opere, 3ee schull be lordes & souereynes of all opere. And whan he hadde made his ordynances he dyed. And þanne after hym regned ECCHECHA CANE his eldest sone, And his othere bretheren wenten to wynnen hem many contrees & kyngdomes, vnto the lond of Pruysse & of Rossye, & made hem to ben cleped CHANE but þei weren all obeyssant to hire elder brother, And þerfore was he clept the grete CHANE. After Ecchecha regned Guyo Chane And after him MANGO CHAN þat was a gode cristene man & baptyzed & 3af lettres of perpetuell pes to all cristene men & sente his brother halaon with gret multytude of folk for to wynnen the holy lond & for to put it in to cristene mennes hondes & for to

Apologue of the bundle of arrows.

When divided, they can be broken by the youngest son.

[1 fol. 96 a].

United families are powerful, divided ones weak.

Jenghiz succeeded by his son Ogotai.

Kuyuk and Mangu.

Hulagu takes Baghdad.

destroye Machametes lawe & for to take the CALYPHEE of BALDAK þat was Emperour & lord of aH the Sarazines. And whan this CALYPHEE was taken, men fownden him of so higñ worschipe þat in [1] aH the remenant of the world ne myghte a man fynde a more reuerent man ne highere in worschipe. And þan halaon made him come before him & seyde to hym: Why, quod he, haddestow not taken with þe mo Sowdyoures & men ynowe for a lytiH quantytee of thresour for to defende þe & thi contree þat art so habundant of tresore & so higñ in aH worschipe? And the CALYPHEE answerd him, For he wel trowede þat he hadde ynowe of his owne propre men. And þan seyde halaon: þou were as a god of the sarazines & it is conuenyent to a god to ete no mete þat is mortaH & perfore þou schalt not ete but precyous stones, riche perles And tresoure þat þou louest so moche. And þan he commanded him to presoun & aH his tresoure aboute him & so he dyed for hunger & threst. And þan after this, HALAON wan aH the lond of promyssioun & putte it in to cristene mennes hondes. But the grete CHANE his broþer dyede & þat was gret sorwe & loss to aH cristene men. After MANGO CHAN regned COBYLA CHAN þat was also a cristene man & he regnede .xlij. ȝeere; he founded the grete cytee of IȝONGE in CATHAY, þat is a gret del more þan Rome. The tother gret CHANE þat cam after him becam a payneme & aH the oþer after him. The kyngdom of CATHAY is the grettest Reme of the world And also the gret CHAN is the most myghty Emperour of the world & the grettest lord vnder the firmament. & so he clepeñ him in his lettres right þus: [2] CHAN FILIUS DEI EXCELSI *OMNIUM* VNIUERSAM *TERRAM* COLENCIUM SUMMUS IMPERATOR *ET DOMINUS OMNIUM DOMINANCIUM*. And the lettre of his grete seel writen abouten is this: DEUS IN CELO, CHAN SUPER *TERRAM* EIUS FORTITUDO *OMNIUM HOMINUM* IMPERATORIS SIGILLUM. And the superscripcioun aboute his lityH seel is this: DEI FORTITUDO *OMNIUM HOMINUM* IMPERATORIS SIGILLUM. And aH be it

[1 fol. 96 b]

The captive Caliph is asked why he did not spend his treasure on warlike preparations.

He is starved to death in the midst of his treasure.

Kublai Khan.

Peking.

The style of the Great Can's letters.

[2 fol. 97 a]

Inscriptions on the seals.

All Tartars believe in God.

*þat* þei be not cristned, ȝit natheles the Emp*er*our ꝛ aⁿ the TARTARYENES beleeue*n* in god Inmortaⁿ. And whan þei wiⁿ manace*n* ony man, þanne þei seyn: God knoweth wel *þat* I schaⁿ do þe suchⁿ a thing, ꝛ telleth his manace. And *þus* haue ȝee herd whi he is clept the grete CHANE.

## Ch. XXVI. OF THE GOU*ER*NANCE OF THE GRETE CHANES COURT ꝛ WHAN HE MAKETⁿ SOLE*M*PNE FESTES; OF HIS PHILOSOPHRES, AND OF HIS ARRAY WHAN HE RIDETⁿ BE ÞE CO*N*TRE.

Two festivals on the Can's birthday and on the anniversary of his presentation in the temple.

NOW schaⁿ I teⁿ ȝou the gou*er*nance of the court of the grete CHANE whan he maketⁿ solempne festes, ꝛ *þat* is p*r*incypally .iiij. tymes in the ȝeer. The firste feste is of his ḥyrthe; *þat* o*þer* is of his p*re*sentacio*un* in here temple, *þat* þei clepen here MOSEACHⁿ, where þei maken a man*er*e of circu*m*cisiou*n*; And the tothⁿer .ij. festes be*n* of his ydoles. The firste feste of the ydole is whan he is first put in to hire temple ꝛ throned. The to*þer* feste is whan the ydole begynneth first to speke or to worche myracles. Mo be*n* *þere* not of solempne festes, but ȝif he marye ony of his children. Now vnderstondeth *þat* at euery of theise [1] festes he hath gret multytude of peple wel ordeyned and wel arrayed be thousandes, be hundredes ꝛ be tenthes. And euery man knoweth wel what seruyse he schaⁿ do, And euery man ȝeueth so gode hede ꝛ so gode attendance to his seruyse, þat noman fyndeth no defaute. And þere be*n* first ordeyned .iiij. .M. barounes myghty ꝛ riche for to gouerne ꝛ to make ordynance for the feste ꝛ for to serue the Emperour. And þeise solempne festes be*n* made w*ith*outen in hales ꝛ tentes made of clothes of gold ꝛ of tartaries fuⁿ nobely. And aⁿ þo barouns han crounes of gold vpon hire hedes fuⁿ noble ꝛ riche, fuⁿ of p*re*cious stones and grete perles oryent, And þei be*n* aⁿ clothed in clothes of gold or of

Two on anniversaries of the idol's enthronement and first miracle.

[1 fol. 97 b]

Four thousand barons rule those festivals.

Precious cloths and jewels.

tartaries or of camokas, so richely & so perfytly þat noman in the world can amenden it ne better devisen it. And aH þo robes ben orfrayed aH abouten & dubbed fuH of precious stones & of grete oryent perles fuH richely. And þei may wel do so, for clothes of gold & of sylk ben gretter chep þere a gret del þan ben clothes of wolle [here]. And þeise .iiij. .M. barouns ben devised in .iiij. companyes And euery thousand is clothed in clothes aH of .o. colour And þat so wel arrayed & so richely þat it is merueyle to beholde. The firste thousand, þat is of Dukes, of Erles, of Marquyses & of Amyralles, aH clothed in clothes of gold with tysseux of grene silk & bordured with gold, fuH of preciouse [1] stones, in maner as I haue seyd before. The secounde thousand is aH clothed in clothes dyapred of red selk aH wrought with gold & the orfrayes sett fuH of gret perl and precious stones, fuH nobely wrought. The .iij. thousand is clothed in clothes of silk of purpre or of ynde And the .iiij. thousand is in clothes of ȝalow. And aH hire clothes ben so nobely & so richely wrought with gold & precious stones & riche perles þat ȝif a man of this contree hadde but only on of hire robes he myghte wel seye þat he scholde neuere be pore. For the gold & the precious stones & the grete oryent perles ben of gretter value on this half the see þan þei ben beȝond the see in þo contrees. And whan þei ben þus apparaylled þei gon .ij. & .ij. to gedre fuH ordynatly before the Emperour, with outen speche of ony woord saf only enclynynge to him. And euerych of hem bereth a tablett of Iaspere or of Iuory or of cristaH And the mynstraH goynge before hem sownynge here jnstrumentes of dyuerse melodye. And whan the firste thousand is þus passed & hath made his mostre he withdraweth him on þat o syde. And þan entreth þat oþer seconde thousand & doth right so in the same manere of array & contenance as did the firste & after the þridde & þan the fourthe & non of hem seyth not o word. And at o syde of the Emperours table sitten

Gold and silk cloths cheaper than wool.

One thousand in green, one in red, one in blue, one in yellow.

[1 fol. 98 a]

Each robe worth a fortune.

The court parade of the four thousand barons.

[1] l. 6, here, missing in C.

Various soothsayers with their instruments

many PHILOSOFRES þat ben preued for wise men in many dyuerse sciences, as of [1] ASTRONOMYE, NIGROMANCYE, GEO-
[1 fol. 98 b] MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE & of many oþer sciences; And euerych̄ of hem han before hem ASTROLABRES of gold, sum SPERES, summe the Brayn paune of a ded man, summe vesseles of gold fulℓ of graueℓ or sond, Summe vesselles of gold fulℓ of coles brennynge, summe vesseℓ of gold fulℓ of water & of wyn & of oyle, And summe Oriloges of gold mad ful nobely & richely wroughℓ & many oþer maner of Instrumentes after hire sciences.

They fix the hours when the court should bow to the Emperor.

And at certeyn houres whan hem thinketh̄ tyme þei seyn to certeyn Officeres þat stonden before hem ordeynd for the tyme to fulfille hire commaundementes: MAKETH PEES, And þan seyn the Officeres: Now pees, lysteneth̄. And after þat seyth̄ anoþer of the Philosophres: Euery man do reuerence & enclyne to the Emperour þat is goddes sone & souerayn lord of aℓ the world, for now is tyme; & þanne euery man boweth̄ his hed toward the erthe. And þanne commandeth̄ the same Philosophre azen: STONDETH VP, & þei don so. And at anoth̄er hour seyth̄ anoþer Philosophre: Putteth̄ 3oure litiℓ fynger in 3oure eres, And anon þei don so. And at anoth̄er hour seyth̄ anoþer Philosophre: Putteth̄ 3oure hond before 3oure mowth̄, And anon þei don so. And at anoþer hour seith̄ anoþer Philosophre: Putteth̄ 3oure hond vpon 3oure hede, And þei don so. And after þat he byddeth̄ hem to
[2 fol. 99 a] don here hond awey & þei don so. [2] And so from hour to hour þei commanden certeyn thinges, And þei seyn þat tho thinges han dyuerse significacioums. And I asked hem preuyly what þo thinges betokened And on of the maistres told me þat the bowynge of the hed at þat hour betokened this: þat aℓ þo þat boweden here hedes scholden euere more after ben obeyssant & trewe to the Emperour And neuere for 3iftes ne for promys in no kynde to ben fals ne traytour vnto him for gode nor euyℓ. And the puttynge of the litiℓ fynger in the ere betokeneth̄ as þei seyn, þat none of hem ne schaℓ not here speke no con-

Symbolical gestures.

Explanation of them.

The bowing means obedience.

The finger in the ear: hear no evil design without reporting it.

trariou*s* thing to the Emperou*r*, but þat he schaⱡ teⱡ it anon to his conseiⱡ or discouere it to su*m* man þat wiⱡ make relacioun to the Emperou*r*, þouȝ he were his fader or brotⱨer or sone. And so forth of aⱡ o*per* thinge*s* þat is don be the Philosophres þei tolde me the causes of many dyuerse thinge*s*. And trusteth right wel in certeyn þat noman doth nothing to the Emperou*r* þat belongeth vnto him, nouþer clothinge ne bred ne wyn ne bath ne non o*per* thing þat longeth to hym, but at certeyn houres þat his Philosophres wiⱡ deuysen. And ȝif þere falle werre in ony syde to the Emperou*r* anon the Philosophres comen ꝑ seyn here avys after here calculacioun*s* ꝑ conseylen the Emperou*r* after here avys be here sciences, so þat the Emperou*r* doth no thing wi*th*outen here conseiⱡ. And whan the Philosophres han don ꝑ perfourmed here comandemente*s*, þanne the Mynstraⱡ begynnen to don here mynstralcye euerych in hire Instrumente*s* ech after oth*er*, wi*th* aⱡ the melodye þat þei can deuyse. And whan þei han don a gode while, on of the Office*r*es of the Emperou*r* goth vp on an high stage wrought fuⱡ curyously ꝑ cryeth ꝑ seyth wi*th* lowde voys: Maketh pees, And þanne euery man is stille. And þanne anon after aⱡ the lorde*s* þat ben of the Emperoures lynage nobely arrayed in riche clothes of gold and ryally appa*r*ayled on white stedes, als manye as may wel sewen hem at þat tyme, ben redy to maken here presente*s* to the Emperou*r*. And þan seyth the Styward of the court to the lorde*s* be name: N. of N., ꝑ nempneth first the moste noble ꝑ the worthieste be name ꝑ seyth: Be ȝee redy wi*th* such a nombre of white hors for to serue the Emperou*r* ȝoure souereyn lord. And to anoþer lord he seyth: N. of N., be ȝee redy wi*th* such a nombre to serue ȝoure souereyn lord. And to a nother right so. And to aⱡ the lordes of the Emperoures lynage ech after oth*er* as þei ben of estate; And whan þei ben alle cleped þei entren ech after o*per* ꝑ presenten the white hors to the Emperou*r* ꝑ þan gon hire wey. And þan after aⱡ the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[1 fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons and clergy offer jewels.

oþer barouns euery of hem 3euen him presentes or jueH or sum oþer þing, after þat þei ben of estate. And þan after hem aH the prelates of hire lawe t religiouse men t oþer t euery man 3eueth him sum thing. And whan þat aH men han þus presented the Emperour, the grettest of dignytee of the prelates 3eueth hem a blessynge seyenge an orisoun of hire lawe. And þan begynnen the Mynstreh [1 to maken hire mynstralcie in dyuerse Instrumentes with aH the melodye þat þei can deuyse. And whan þei han don hire craft, þan þei bryngen before the Emperour lyouns, libardes t oþer dyuerse bestes And Egles t ventours t oþer dyuerse foules And fissches t serpentes for to don him reuerence. And þan comen JOGULOURS and ENCHAUNTOURES, þat don many meruaylles, For þei maken to come in the ayr the sonne t the mone be semynge to euery mannes sight. And after þei maken the nyght so derk þat noman may see no thing, And after þei maken the day to come a3en fair t plesant with bright sonne to euery mannes sight. And þan þei bryngen in daunces of the faireste damyselles of the world t richest arrayed. And after þei maken to comen in oþer damyselles, bryngynge coupes of gold fuH of mylk of dyuerse bestes t 3euen drynke to lordes t to ladyes And þan þei make knyghtes to jousten in armes fuH lustyly t þei rennen togidre a gret raundoun t þei frusschen togidere fuH fiercely t þei breken here speres so rudely þat the tronchouns flen in sprotes t peces aH aboute the halle. And þan þei make to come in huntyng for the hert t for the boor, with houndes rennynge with open mouth. And many oþer thinges þei don be craft hire enchauntementes, þat it is merueyle for to see. And such pleyes of desport þei make til the takynge vp of the boordes. This gret CHAN hath fuH gret peple for to seruen him, as I haue told 3ou before, For he hath of myn[2]stralles the nombre of .xiij. Cumantz but þei abyde not aHweys with hym. For aH the mynstreH þat comen before hym of what

[1 fol. 100 a]

[2 fol. 100 b]

130,000 minstrels.

Enchanters make sunlight, moonlight and darkness.

Imaginary dances,

refreshments,

tournaments

and hunts.

l. 7–8, mynstreH, *r* added above by rubricator.

nacyoun þat thei ben of, þei ben withholden with him as of his houshold, ꝛ entred in his bokes as for his owne men; And after þat, where þat euere þei gon, euermore þei cleymen for mynstraħ of the grete CHANE, And vnder þat tytle alle kynges and lordes cherissehen hem the more with ȝiftes ꝛ aħ þing; And perfore he hath̄ so gret multytude of hem. And he hath̄ of certeyn men as þough̄ þei were ȝomen þat kepen bryddes as OSTRYCCHES, GERFACOUNS, SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, SACRETTES, POPYNGAYES wel spekynge and briddes syngynge. And also of wylde bestes, as of OLIFAUNTZ tame ꝛ othere, Babewynes, Apes, Marmesettes ꝛ opere dyuerse bestes, the mountance of .xv. CUMANTZ of ȝomen. And of Phisicyens cristene he hath̄ .cc. And of leches þat ben cristene he hath̄ .cc. ꝛ .x. And of leches ꝛ Phisicyens þat ben sarrazines .xx. But he trusteth̄ more in the cristene leches þan in the Sarazines. And his oþer comoun houshold is withouten nombre, And þei aħ han aħ necessaries ꝛ aħ þat hem nedeth̄ of the Emperoures court. And he hath̄ in his Court many Barouns as Seruytoures þat ben cristene ꝛ conuerted to gode feyth̄ be the prechinge of Religiouse cristenmen þat dwellen with him; But þere ben manye mo þat wil not þat men knowen þat þei ben cristene. This Emperour may dispenden als [1]moche as he wile withouten estymacioun, For he not despendeth̄ ne maketh̄ no money but of leth̄er emprinted or of papyre. And of þat moneye is som of gretter prys ꝛ som of lasse prys, after the dyuersitee of his statutes. And whan þat money hath̄ ronne so longe þat it begynneth̄ to waste; þan men beren it to the Emperoures tresorye And þan þei taken newe money for the olde. And þat money goth̄ thorgh̄ out aħ the contree ꝛ þorgh̄ out aħ his prouynces, For þere ꝛ beȝonde hem þei make no money nouþer of gold nor of syluer, And þerfore he may despende ynow ꝛ outrageously. And of gold ꝛ syluer þat men beren in his contree he maketh̄ Cylours, Pyleres ꝛ Paumentes in his palays ꝛ oþer dyuerse thinges,

150,000 yeomen for birds and beasts.

430 physicians and leeches

Many Christians in the Household.

[1 fol. 101 a]

Leather and paper money.

Precious metals adorn the Imperial Palace.

A large ruby lights his chamber.

what him lyketh. This Emperour hath in his chambre in on of the pyleres of gold a RUBYE & a CHARBONCLE of half a fote long, þat in the nyght ȝeueth so gret clartee & schynynge, þat it is als light as day; And he hath many oþer precyous stones & many oþer RUBYES & CHARBONCLES, but þo ben the grettest & the moste precyous. This Emperour duelleth in somer in a cytee þat is toward the north, þat is cleped Saduz & þere is cold ynow. And in wynter he duelleth in a cytee þat is clept Camaalech & þat is an hote contree. But the contree where he duelleth in most comounly is in Gaydo or in Jong þat is a gode contree & a tempree, after þat the contree is þere, But to men of this contree it were to passyng hoot. And whan this Emperour will ryde from o contree to another [1]he ordeyneth .iiij. hostes of his folk, of the whiche the firste hoost goth before him a dayes iourney, For þat hoost shall ben logged the nyght where the Emperour shall lygge vpon the morwe. And þere shall euery man haue all maner of vytaylle & necessaryes þat ben nedefull of the Emperours costages. And in this firste hoost is the nombre of poeple .l. CUMAUNTZ, what of hors what of fote, Of the whiche euery CUMANTZ amounte .x.m. as I haue told ȝou before. And another hoost goth in the right syde of the Emperour nygh half a iourney fro him, And another goth on the left syde of him in the same wise. And in euery hoost is as moche multytude of peple as in the firste hoost. And þanne after cometh the .iiij. hoost, þat is moche more þan ony of the oþere & þat goth behynden him the mountance of a bowe draught. And euery hoost hath his iourneyes ordeyned in certeyn places where þei shull be logged at nyght, And þere þei shull haue all þat hem nedeth. And ȝif it befall þat ony of the hoost dye, anon þei putten another in his place, so þat the nombre shall euermore ben hool. And ȝee shull vnderstonde þat the Emperour in his propre persone rydeth not as oþere gret lordes don beȝonde, but ȝif him liste to

Xanadu, the summer residence.

Cambalec, the winter capital.

The court's marching order.

[1 fol. 101 b]

500,000 men in the van.

An equal number on either side.

The rear-guard is more numerous.

go preuyly with fewe men for to ben vnknowen. And eH he rytt in a charett with .iiij. wheles vpon the whiche is made a faire chambre t and it is made of a certyn wode þat cometh̄ out of paradys terrestre, þat men clepen LIGNUM ALOES, þat the flodes of paradys bryngen out at dyuerse cesouns, as I haue told 3ou here beforn. And this chambre is [1]fuH wel smellynge because of the wode þat it is made offe, And aH this chambre is couered with̄ jnne of plate of fyn gold dubbed with precyous stones t grete perles, And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white t couered with riche couertoures ledynge the chariot. And .iiij. or .v. or .vj. of the grettest lordes ryden aboute this charyot fuH richely arrayed t fuH nobely, so þat noman schaH neygh̄e the charyot, but only the lordes, but 3if þat the Emperour calle ony man to him þat him list to speke with aH. And aboue the chambre of this chariot þat the Emperour sitteth̄ jnne ben sett vpon a perche .iiij. or .v. or .vj. GERFACOUNS, to þat entent þat whan the Emperour seeth̄ ony wylde foul þat he may take it at his owne list t haue the desport t the pley of the flight̄, First with on t after with another; And so he taketh̄ his desport passynge be the contree. And noman rydeth̄ before him of his companye but alle after him. And noman dar not come nygh̄ the Chariot by a bowe draught̄ but þo lordes only þat ben aboute him, t aH the hoost cometh̄ fayrely after him in gret multitude. And also such̄ anoþer charyot with such̄ hoostes ordeynd t arrayed gon with the Emperesse vpon another syde euerych̄ be him self with .iiij. hoostes right̄ as the Emperour dide, but not with so gret multytude of peple. And his eldest sone goth̄ be anoþer weye in anoþer chariot in the same manere, so þat þere is betwene hem so gret multitude of folk þat it is merueyle to teH it. And noman scholde trowe the nombre but he had seen it. And sumtyme it happeth̄ þat whan he wil not go fer t þat it lyke him to haue the Emperesse t [2]his children with him; þan þei gon aH togydere And here folk ben aH medled in fere t devyded

[1 fol. 102 *a*]

While others ride, the Emperor drives in a chariot.

His gerfalcons are perched ready at hand.

Only lords may approach the sovereign.

The Empress and the eldest son travel in similar state.

Sometimes royalty travel together.

[2 fol. 102 *b*]

in .iiij. parties only. And ȝee schuⱡ vnderstonde þat the
The twelve provinces of the Empire.
Empyre of this gret CHANE is deuyded in .xij. prouynces
And euery prouynce hatⱡ mo þan .ij. m. cytees And of
townes withouten nombre. This contree is fuⱡ gret, For 4
it hatⱡ .xij. princypaⱡ kynges in .xij. prouynces And
euery of þo kynges han many kynges vnder hem, ⁊ aⱡ þei
ben obeyssant to the gret CHANE. And his lond ⁊ his
lordschipe dureth so ferr þat a man may not gon from on 8
hed to anoþer, nouþer be see ne londe, the space of .vij.
ȝeer. And þorgⱡ the desertes of his lordschipe þere as
The caravanserais.
men may fynde no townes, þere ben jnnes ordeyned be
euery iorneye to resceyue bothe man ⁊ hors, in the whiche 12
þei schaⱡ fynde plentee of vytaylle ⁊ of aⱡ þing þat hem
nedeth for to go be the contree. And þere is a merueylouse
custom in þat contree, but it is profitable, þat ȝif ony
contrarious thing þat scholde ben preiudice or greuance 16
to the Emperour in ony kynde, [be herd in þe contree] (1)
The postal service.
anon the Emperour hatⱡ tydynges þereof ⁊ fuⱡ knowleche
in a day, þoughⱡ it be .iij. or .iiij. iourneys fro him or
The dispatch-riders.
more. For his ambessedours taken here dromedaries or 20
hire hors ⁊ þei priken in aⱡ þat euere þei may toward on
of the jnnes. And whan þei comen þere anon þei blowen
an horne, ⁊ anon þei of the jn knowen wel ynow þat þere
ben tydynges to warnen the Emperour of sum rebellyoun 24
aȝenst him. And þanne anon þei maken oþer men redy
[1 fol. 103 a] in aⱡ haste þat þei may [1] to beren lettres and pryken in aⱡ
þat euere þei may, tiⱡ þei come to the oþer jnnes with
The baiting places.
here lettres. And þanne þei maken fresschⱡ men redy to 28
pryke forthⱡ with the lettres toward the Emperour, whiⱡ
þat the laste bryngere reste him ⁊ bayte his dromedarie
or his hors, And so fro jn to jn till it come to the
Emperour. And þus Anon hatⱡ he hasty tydynges of 32
ony thing þat bereth charge be his corrours þat rennen so
hastyly thorghⱡout aⱡ the contree. And also whan the
Emperour sendethⱡ his Corrours hastyly þorghⱡout his lond,
euerych of hem hatⱡ a large thong fuⱡ of smale belles 36

(1) Missing in C.

And whan þei neyghen nere to the Innes of oþer Corroures, þat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oþer Corrours maken hem redy t rennen here weye vnto another In t þus renneth on to oþer full spedyly t swyftly, till the Emperours entent be serued in all haste. And theise Currours ben clept CHYDYDO after here langage, þat is to seye a messagere. Also whan the Emperour goth from o contree to another as I haue told 3ou here before t he passe þorgh cytees t townes, euery man maketh a fuyr before his dore t putteth þere jnne pouder of gode gommes þat ben swete smellynge, for to make gode sauour to the Emperour. And all the peple kneleth doun a3enst him t don him gret reuerence, And þere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon before him with processioun with cros t holy water t þei syngen: VENI CREATOR SPIRITUS with an high voys [1] t gon towardes him. And whan he hereth hem he commaundeth to his lordes to ryde besyde him, þat the Religious men may come to him. And whan þei ben nygh him with the cros, þanne he doth adown his GALAOTH þat syt vpon his hede in manere of a chapelet, þat is made of gold t precious stones t grete perles And it is so ryche þat men preysen it to the value of a Roialme in þat contre. And þan he kneleth to the cros And þan the prelate of the Religiouse men seyth before him certeyn orisouns t 3eueth him a blessynge with the cros, And he enclyneth to the blessynge full deuoutely. And þanne the prelate 3eueth him sum maner frute to the nombre or .ix. in a platere of sylver with peres or Apples or oþer manere frute, And he taketh on t þan men 3euen to the oþere lordes þat ben aboute him. For the custom is such, þat no straungere schall come before him but 3if he 3eue hym sum manere thing, after the olde lawe þat seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And þanne the Emperour seyth to the Religious men þat þei withdrawe hem a3en, þat þei ne be not hurt ne harmed of

Each rider warns the other with his bells.

Odoriferous gums burnt when the sovereign passes a town.

The clergy meet him with the cross.

[1 fol. 103 b]

He doffs his hat,

and kneels to receive a blessing.

They present him with fruit.

the gret multytude of hors þat comen behynde him. And also in the same maner don the religious men þat dwellen þere to the Emperesses þat passen by hem And to his eldest sone & to euery of hem þei presenten frute. And 4
Similar homage is paid to the Empresses and to the eldest son.
3ee schuld vnderstonde þat the poeple þat he hath so many hostes offe abouten hym & aboute his wyfes & his sone þei dwelle not contynuelly with him, but alweys whan him
[1 fol. 104 a] lyketh þei ben sent[1] fore, And after whan þei han don þei 8 retournen to hire owne housholdes, saf only þei þat ben dwellynge with hym in houshold for to seruen him & his wyfes & his sones for to gouernen his houshold. And all be it þat the othere ben departed fro him after þat þei 12 han perfourmed hire seruyse, 3it þere abydeth contynuelly
There are 250,000 people constantly at court, without minstrels and yeomen.
with him in court .l. mill. men at horse And .CC. Mill. men a fote without mynstrelles & þo þat kepen wylde bestes & dyuerse briddes, of þe whiche I haue tolde 3ou 16 the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN þat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20 Persye. All þeise ne ben not in comparisoun to the grete CHANE nouþer of mygt ne of noblesse ne of ryaltee ne of
What a pity that this great prince should not be a Christian!
ricchesse. For in all þeise he passeth all erthely princes Wherfore it is gret harm þat he beleueth not feithfully in 24 god. And natheles he wil gladly here speke of god And he suffreth wel þat cristene men dwell in his lordschipe & þat men of his feith ben made cristene men, 3if þei wile, porghout all his contree, For he defendeth noman to 28 holde no lawe other þan him lyketh. In þat contree sum
Matrimonial usages.
man hath an .C. wyfes, summe .lx., summe mo, summe lesse. And þei taken the nexte of hire kyn to hire wyfes, saf only þat þei out taken hire modres, hire doughtres & 32 hire sustres of the moder syde. But hire sustres on the fadir syde of another womman þei may wel take, And
[2 fol. 104 b] hire[2] brethers wyfes also after here deth And here Stepmodres also in the same wyse. 36

## OF THE LAWE ꝛ THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, ꝛ HOW ÞAT MEN DON WHAN THE EMPEROUR SCHAL DYE, ꝛ HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

Costumes of the Tartars.

THE folk of þat contree vsen aH longe clothes with-outen furroures. And þei ben clothed with precious clothes of TARTARYE ꝛ of clothes of gold, And here clothes ben slytt at the syde ꝛ þei ben festned with laces of silk And þei clothen hem also with pylches ꝛ the hyde with outen. And þei vsen nouþer cappe ne hood And in the same maner as the men gon the wommen gon, so þat noman may vnethe knowe the men fro the wommen, saf only þo wommen þat ben maryed, þat beren the tokne vpon hire hedes of a mannes foot, in signe þat þei ben vnder mannes fote ꝛ vnder subiectioun of man. And hire wyfes ne dweH not to gydre, but euery of hem be hireself And the husbonde may ligge with whom of hem þat him lyketh. Euerych hath his hous, bothe man ꝛ womman; And here houses ben made rounde of staves ꝛ it hath a round wyndowe abouen þat ȝeueth hem light And also þat serueth for delyuerance of smoke. And the helynge of here houses ꝛ the wowes ꝛ the dores ben aH of wode. And whan þei gon to werre þei leden hire houses with hem vpon chariottes as men don tentes or pauyllioun*s*. And þei maken hire fuyr in the myddes of hire houses. And þei han gret multytude of aH maner of bestes, saf only of swyn, for þei bryngen non forth.

Sign of married state.

Movable tents of the Tartars.

They believe in the God of nature. [1 fol. 105 *a*]

And they [1] beleeuen wel o god þat made ꝛ formede aH thinges, And natheles ȝit han þei ydoles of gold ꝛ syluer ꝛ of tree ꝛ of cloth, And to þo ydoles þei offren aH weys hire first mylk of hire bestes ꝛ also of hire metes ꝛ of hire drynkes before þei eten, And þei offren often tymes hors ꝛ bestes. And þei clepen the god of kynde yroga. And hire Emperour also what name þat euere he haue þei putten euermore þerto CHANE, And when I was þere hire Emperour had to name THIAUT, so þat he was clept

Names of the Imperial family.

THIAUT CHANE, And his eldeste sone was clept TESSUE And whan he schaH ben Emperour he schaH ben clept TESSUE CHANE. And at þat tyme the Emperour hadde .xij. sones without*en* þo, þat were named CUNCY, ORDIJ, CHAHADAY, BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN & GAREGAN & of his .iij. wifes the firste & the principaH þat was Prestre Johnes doughter hadde to name SERIOCH CHAN, And the tother BORAK CHAN & the toþer KARANKE CHAN. The folk of þat contree begynnen aH hire thinges in the newe mone And þei worschipen moche the mone & the sonne & often tyme knelen azenst hem. And alle the folk of the contree ryden comounly without*en* spores, but þei beren aH weys a lytiH whippe in hire hondes for to chacen with hire hors. And þei han gret conscience & holden it for a gret synne to casten a knyf in the fuyre & for to drawe flesch out of a pot with a knyf & for to smyte an hors with the handiH of a whippe, [1] or to smyte an hors with a brydiH or to breke o bon with another or for to caste mylk or ony lykour þat men may drynke vpon the erthe or for to take & sle lytil children. And the moste synne þat ony man may do is to pissen in hire houses þat þei dwellen in And whoso þat may be founden with þat synne sykerly þei slen hym. And of euerych of þeise synnes it behoueth hem to ben schryuen of hire prestes & to paye gret somme of siluer for hire penance. And it behoueth also þat the place þat men han pissed in be halewed azen & elles dar noman entren þerejnne. And whan þei han payed hire penance men make hem passen þorgh a fuyr or þorgh .ij. for to clensen hem of hire synnes. And also whan ony messangere cometh & bryngeth lettres or ony present to the Emperour it behoueth him þat he with the thing þat he bryngeth passe þorgh .ij. brennynge fuyres for to purgen hem, þat he brynge no poysoun ne venym ne no wykked þing þat mygHt be greuance to the lord. And also 3if ony man or womman be taken in avouterye or fornicacioun anon þei sleen him. And who þat steleth ony thing anon þei

Tartar superstitions.

[1 fol. 105 b]

Fines are paid as penance for sins.

Purification by fire.

Death penalty for adultery and theft.

sle him. Men of þat contree ben aH gode archeres t schooten riġt weeH botħe men t wommen, als wel on hors bak prikynge as on fote rennynge. And the wommen maken aH þinges t aH maner mysteres t craftes as of clothes, botes t oþer thinges t þei dryuen cartes, plowes t waynes t chariottes. And þei maken houses t aH maner mysteres, out taken bowes t arwes t Armures, þat men maken. [1] And aH the wommen weren breecħ as wel as men. AH the folk of þat contree ben fuH obeysant to hire souereynes ne þei fiġhten not ne chiden not on with another. And þere ben nouþer thefes ne robboures in þat contree t euery man worschipeth oþer, but noman þere doth no reuerence to no straungeres, but ȝif þei ben grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, MARES t FOLES, ASSES, RATTES t MEES t aH maner of bestes, grete t smale, saf only swyn t bestes þat weren defended by the olde lawe. And þei eten aH the bestes withouten t withjune, withouten castynge awey of ony thing saf only the filthe. And þei eten but litiH bred, but ȝif it be in courtes of grete lordes. And þei haue not in many places nouþer pesen ne benes ne non oþer potages, but þe broth of the flesscħ. For litiH ete þei ony thing but flesscħ t the broth. And whan þei han eten þei wypen hire hondes vpon hire skirtes, for þei vse non naperye ne towaylles, but ȝif it be before grete lordes, but the comoun peple hath none. And whan þei han eten þei putten hire dissches vnwasschen into the pot or cawdroun with remenant of the flesscħ and of the broth, til þei wole eten aȝen. And the riche men drynken mylk of MARES or of CAMAYLLES or of ASSES or of oþer bestes. And þei wil ben liġhtly dronken of mylk t of another drynk þat is made of hony t of water soden togidre, For in þat contree is nouþer wyn ne ale. þei lyuen fuH wrecchedlich, t þei eten but ones in the day t þat but lytiH, nouther [2] in courtes ne in other places. And in sooth o man allone in this contree wil ete more in a day þan on of

All are good archers.

Women practise most trades.

[1 fol. 106 a]

They are peaceful and honest.

Their food.

Their dirty habits.

Intoxicating liquors.

[2 fol. 106 b]

hem wil ete in .iij. dayes, And ȝif ony straunge messager come þere to a lord, men maken him to ete but ones a day ⁊ þat fuƚ litiƚ. And whan þei werren þei werren fuƚ wisely ⁊ aƚweys don here besynes to destroyen hire enemyes. Euery man þere bereƚ .ij. bowes or .iij. ⁊ of arwes grete plentee ⁊ a gret ax. And the gentyles han schorte speres ⁊ large ⁊ fuƚ trenchant on þat o syde, And þei han plates ⁊ helmes made of guyrboylle ⁊ hire hors couertoures of the same. And who so fleeƚ fro the bataylle þei sle him. And whan þei holden ony sege abouten casteƚ or toun þat is walled ⁊ defensable þei behoten to hem þat ben withjnne to don aƚ the profite and gode, þat it is meruеylle to here ⁊ þei graunten also to hem þat ben withjnne aƚ þat þei wiƚ asken hem. And after þat þei ben ȝolden anon þei sleen hem alle ⁊ kutten of hire eres ⁊ sowcen hem in vynegre ⁊ þere of þei maken gret seruyse for lordes. Aƚ here lust ⁊ aƚ hire ymaginacioun is for to putten aƚ londes vnder hire subiecciоun And þei seyn þat þei knowen wel be hire prophecyes þat þei schuƚ ben ouercomen by archieres ⁊ be strengƚe of hem, but þei knowe not of what naciоun ne of what lawe þei schuƚ ben offe þat schuƚ ouercomen hem. And þerfore þei suffren þat folk of aƚ lawes may peysibely dweƚen amonges hem. Also whan þei wiƚ maken hire ydoles or an ymage of ony of hire frendes for to haue remembrance of hym [1] þei maken aƚ weys the ymage aƚ naked wiƚhouten ony maner of clotƚinge. For þei seyn þat in gode loue scholde be no couerynge, þat man scholde not loue for the faire clotƚinge ne for the riche aray, but only for the body suƚ as god hatƚ made it ⁊ for the gode vertues þat the body is endowed with of nature, Nought only for fair clotƚinge þat is not of kyndely nature. And ȝee schuƚ vnderstonde þat it is gret drede for to pursuen the TARTARYNES ȝif þei fleen in bataylle, For in fleynge þei schooten behynden hem ⁊ sleen botƚe men ⁊ hors. And whan þei wil fighte þei wiƚ schokken hem to gidre in a plomp, þat ȝif þere ben .xx. Mƚ. men,

Military spirit and armament.

Walled cities and castles taken by false promises.

They know they shall one day be overcome.

They love the natural nakedness of the body.

[1] fol. 107 a]

In their retreat they shoot backwards.

men. schuⁿ not wenen þat þere be scant .x. Miⁿ. And þei cone wel wynnen lond of straungeres but þei cone not kepen it, For þei han gretter lust to lye in tentes without þan for to lye in casteⁿ or in townes; And þei preysen nothing the wytt of oþer nacions. And amonges hem oyle of Olyue is fuⁿ dere, for þei holden it for fuⁿ noble medicyne. And aⁿ the Tartarienes han smale eyen Their small eyes and sparse hair and beard. ⁊ litiⁿ of berd ⁊ not thikke hered, but schiere. And þei ben false ⁊ traytoures And þei lasten nogⁿt þat þei behoten. þei ben fuⁿ harde folk ⁊ moche peyne ⁊ wo mow suffren ⁊ disese, more þan ony oþer folk for þei ben taugⁿt þerto in hire owne contree of ȝouⁿe; And þerfore þei spenden as who seyⁿ rigⁿt nougⁿt. And whan ony man schaⁿ dye, men setten a spere besyde him And whan he draweⁿ towardes the deⁿ euery [1] man fleeⁿ out Funeral customs. of the hous tiⁿ he be ded ⁊ after þat þei buryen him in [1 fol. 107 b] the feldes. And whan the Emperour dyeⁿ, men setten him in a chayere in myddes the place of his tent And men setten a table before him clene couered with a cloⁿ ⁊ þere vpon flesch ⁊ dyuerse vyaundes And a cuppe fuⁿ of mares mylk. And men putten a mare besyde him with hire fole ⁊ an hors sadeled ⁊ brydeled ⁊ þei leyn vpon the hors gold ⁊ siluer gret quantytee, And þei putten abouten him gret plentee of stree. And þan men maken a gret pytt ⁊ a large And with the tent ⁊ aⁿ þeise oþer thinges þei putten him in ertⁿe. And þei seyn þat whan he schaⁿ come in to anoþer world he schaⁿ not ben without an hows ne without hors ne without gold ⁊ syluer; And the mare schaⁿ ȝeuen him mylk ⁊ bryngen him forⁿ mo hors tiⁿ he be wel stored in the toþer world. For þei trowen þat after hire deⁿ þei schuⁿ ben etynge ⁊ drynkynge in þat oþer world ⁊ solacynge hem with hire wifes as þei diden here. And after tyme þat the Emperour is þus entered noman schaⁿ be so hardy to speke of him before his frendes. And ȝit natheles somtyme falleⁿ of manye þat thei maken hem to ben entered preuylly be nygⁿte in wylde places ⁊ putten aȝen

Emperors are buried in their tents with provisions and treasure.

The next world they imagine like the present.

Secret burials in wild places

the grass ouer the pytt for to growe, Or eH men coueren the pytt with graueH t sond, þat noman schaH perceyue where ne knowe where the pytt is, to þat entent þat neuer after none of his frendes schuH han mynde ne remembrance of him. And þanne þei seyn þat he is ravissht in to anoþer world, where he is a gretter lord þan he was here. [1] And þanne after deth of the Emperour the .vij. lynages assemblen hem togidere t chesen his eldest sone or the nexte after him of his blood And þus þei seye to him: Wee wolen t wee preyen t ordeynen þat 3ee ben oure lord t oure Emperour. And þanne he answereth: 3if 3ee wile þat I regne ouer 3ou as lord, do euerych of 3ou þat I schaH commanden him, ouþer to abyde or to go. And whom so euer þat I commaunde to ben slayn, þat anon he be slayn. And þei answeren aH with o voys: What so euere 3ee commanden, it schaH be don. þanne seyth the Emperour: Now vndirstondeth wel þat my woord from hens forth is scharp t bytynge as a swerd. After men setten him vpon a blak stede t so men bryngen him to a chayere fuH richely arrayed t þere þei crownen hym. And þanne aH the cytees t gode townes senden hym riche presentes, so þat at þat iourneye he schaH haue more þan .lx. chariottes charged with gold t syluer, withouten jewelles of gold t precyouse stones þat lordes 3euen him, þat ben withouten estymacioun; And withouten hors t clothes of gold t of Camakaas t tartarynes þat ben withouten nombre.

[1 fol. 108 a]

Election of new emperors.

Obedience promised to him.

Coronation.

## OF THE ROIALME OF THARSE ꝛ THE LONDES ꝛ KYNGDOMS TOWARDES THE SEPTENTRIONAŁ PARTIES IN COMYNGE DOWN FROM THE LOND OF CHATHAY.

Ch. XXVIII.

THIS lond of CATHAY is in ASYE the depe, And after on this half is Asye the more. The kyngdom of CATHAY marcheth̄ toward the west vnto the kyngdom of THARSE the whiche was on of the kynges þat cam to presente oure lord in BETHLEEM; And þei þat ben of the lynage of þat kyng arn somme cristene. In THARSE þei eten no flesch̄ [1] ne þei drynken no wyn. And on this half towardes the WEST is the kyngdom of TURQUESTEN þat strecchet̄h̄ him toward the WEST to the kyngdom of PERSIE And toward the SEPTENTRIONAŁŁ to the kyngdom of CHORASME. In the contre of Turquesten ben but fewe gode cytees But the beste cytee of þat lond highte OCTORAR. þere ben grete pastures but fewe coornes, And þerfore for the most partie þei ben aH herdemen And þei lyȝn in tentes ꝛ þei drynken a maner Ale made of hony. And after on this half is the kyngdom of CHORASME þat is a gode lond ꝛ a plentevous, withouten wyn. And it hath̄ a desert toward the EST þat lasteth̄ more þan an .c. iourneyes. And the beste cytee of þat contree is clept CHORASME And of þat cytee bereth̄ the contree his name. The folk of þat contree ben hardy werryoures. And on þis half is the kyngdom of COMANYE where of the COMAYNS þat dwelleden in GRECE somtyme weren chaced out. This is on of the grettest kyngdomes of the world But it is not aH enhabyted, For at on of the parties þere is so gret cold þat noman may dweH þere And in a noþer partie þere is so gret hete þat noman may endure it. And also þere ben so many flyes þat noman may knowe on what syde he may turne him. In þat contree is but lytiH Arberye ne trees þat beren frute ne oþere. þei lyȝn in tentes And þei brennen the dong of bestes for defaute of wode. This kyngdom descendeth̄ on this half

Tarsa or Tarshish.

[1 fol. 108 b]

Turkestan.

Khwarezm.

Cumania.

toward vs ꝛ toward PRUYSSE ꝛ toward ROSSYE. And
The Volga. þorgh̄ þat contree renneth̄ the Ryuere of ETHILL þat is
on of the grettest ryueres of the world And it freseth̄
[1 fol. 109 a] [1] so strongly aH ȝeres þat many tymes men han foughten
Battles on the ice. vpon the Ise with grete hostes both̄e parties on fote ꝛ
hire hors voyded for the tyme. And, what on horse ꝛ
on fote, mo þan .CC. .Mł. persones on euery syde. And
The Black Sea. betwene þat Ryuere ꝛ the grete see OCCEAN þat þei clepen
the see MAURE lyȝn aH theise roialmes. And toward
Caucasus. the hede beneth̄e in þat roialme is the mount CHO[C]AZ (1)
þat is the hiest mount of the world, And it is betwene
the see MAURE ꝛ the see CASPY. þere is fuH streyt ꝛ
daungerous passage for to go toward ynde And þerfore
kyng ALISANDRE leet make þere a strong cytee þat men
clepen ALIZANDRE for to kepe the contree, þat noman
scholde passe withouten his leue, And now men clepen
þat cytee the ȝate of helle And the princypaH cytee of
COMANYE is clept SARAK. þat is on of the .iij. weyes
for to go in to ynde, But be þat weye ne may not passe
no gret multytude of peple, but ȝif it be in wynter; And
Derbend. þat passage men clepen the DERBENT. The tother weye
is for to go fro the cytee of Turquesten be PERSIE And
be þat weye ben manye iourneyes be desert. And the
þridde weye is þat cometh̄ fro COMANYE ꝛ þan to go be
the grete see ꝛ be the kyngdom of ABCHAZ. And ȝee
schuH vndirstonde þat aH þeise kyngdomes ꝛ aH þeise
londes abouenseyd vnto PRUYSSE ꝛ to ROSSYE ben aH
obeyssant to the grete CHANE of CATHAY ꝛ many oþere
contrees þat marchen to oþer costes; Wherfore his
powere ꝛ his lordschipe is fuH gret ꝛ fuH myghty.

(1) Chotaz, C.

## OF THE EMP*ER*OUR OF PERSYE AND OF THE LOND OF DERKNESSE, [1] AND OF OTHER KYNGDOMES þ*AT* BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LOND*ES* OF HIS, VNTO THE SEE OF GRECE. Ch. XXIX. [1 fol. 109 b]

NOW sith̄ I haue deuysed ȝou the lond*es* & the kyngdom*s* toward the p*ar*ties SEPTEMTRIONALES in comynge down fro*m* the lond of CATHAY vnto the lond*es* of the cristene towardes PRUYSSE & ROSSYE, now schaⱡ I deuyse ȝou of o*þer* lond*es* & kyngdomes comynge dou*n* be o*þer* costes toward the right syde vnto the see of GRECE toward the lond of cristene me*n*. And þerfore *þat* aft*er* ynde & aft*er* CATHAY the Emp*er*our of P*ERSIE* is the gretteste lord, þerfore I schaⱡ teⱡ ȝou of the kyngdom of P*ERSIE* First, where he hath̄ .ij. kyngdomes. The firste kyngdom begy*n*neth̄ toward the EST toward the kyngdom of TURQUESTEN And it strecheth̄ (1) toward the WEST vnto the ryu*er*e of PHISON *þat* is on of the .iiij. ryue*r*es *þat* come*n* out of Paradys. And on ano*þer* syde it streccheth̄ toward the SEPTEMTRION vnto the see of CASPYE And also toward the SOUTH vnto the desert of ynde. And this contree is gode & pleyn & fuⱡ of peple And þere ben manye gode cytees, But the .ij. princypaⱡ cytees be*n* þeise: BOYTURRA & SEORNERGANT *þat* su*m*men clepe*n* SORMAGANT. þe totheꝛ kyngdom of P*ERSIE* streccheth̄ toward the ryu*er*e of PHISON & the p*ar*ties of the WEST vnto the kyngdom of Mede [And] (2) the grete ARMENYE & toward the SEPTEMTRION to the see of CASPIE & toward the SOUTH to the lond of ynde. *þat* is also a gode lond & a plentifo*us* and it hath̄ .iij. grete principaⱡ cytees: NESSABOR SAPHON & SARMASSANE. And þanne aft*er* is ARMENYE in the whiche were*n* wont to be*n* .iiij. kyngdomes. *þat* is a noble cuntree & fuⱡ of godes And [2] it begy*n*neth̄ at P*ERSIE* & streccheth̄ toward the west in lengthe vnto TURKYE And in largeness it dureth̄ [fro] (3) the cytee of

Persia divided.

Eastern Persia.

Bokhara and Samarkand.

Western Persia.

Nishapur, Ispahan.

Armenia.

[2 fol. 110]

(1) strecheth̄eth̄, C. (2) fro, C. (3) to, MS.

ALIZANDRE þat now is clept the ȝate of helle þat I spak offe beforn vn[to] (1) the kyngdom of MEDE. In this
Tabriz. Armenye ben fulH manye gode cytees, But TAURIZO is
Media. most of name. After þis is the kyngdom of MEDE þat is
fulH long but it is not fulH large, þat begynneth toward the EST to the lond of PERSIE & to ynde the lesse. And it streccheth toward the WEST toward the kyngdom of CALDEE & toward the septemtrion descendynge toward the litiH ARMENYE. In þat kyngdom of Medee þere ben many grete hilles & litiH of pleyn erthe. þere dwellen Sarazines & anoþer maner of folk þat men clepen CORDYNES. The beste .ij. cytees of þat kyngdom ben SARRAS & KAREMEN. After þat is the kyngdom of GEORGE þat begynneth toward the EST to a gret mountayne þat is clept ABZOR Where þat dwellen many dyuerse folk of dyuerse nacioun̄s And men clepen the contree ALAMO. This kyngdom strecceth him towardes TURKYE & toward the grete see And toward the SOUTH it marcheth to the grete ARMENYE. And þere ben .ij. kyngdomes in þat contree. þat on is the kyngdom of GEORGIE & þat oþer is the kyngdom of ABCAZ. And aHweys in þat contree ben .ij. kynges & þei ben bothe cristene, But the kyng of GEORGIE is in subiecciou̇n of the grete CHANE And the kyng of ABCAZ hath the more strong contree. And he aHweys vigerously defendeth his contree aȝenst aH þo þat assayllen him, so þat noman may make him in subiecciou̇n to no man. In þat kyngdom of ABCHAZ is a gret meruaylle, [1 fol. 110 b] For a [1] prouynce of the contree þat hath wel in circuyt .iij. iorneyes þat men clepen HAUYSON is aH couered with derkness withouten ony brightness or light, so þat noman may see ne here ne noman dar entren in to hem. And natheles þei of the contree seyn þat somtyme men heren voys of folk & hors nyȝenge & cokkes crowynge And men witen wel þat men dwellen þere, but þei knowe not what men. And þei seyn þat the derkness befeH be myracle of god, For a cursed Emperour of PERSIE þat highte SAURES

Shiraz and Kirman. Georgia. Mount Elbruz, Alania. Georgia proper, opposed to Abkhasia. The land of darkness. The persecutor, Shapur II.

(1) vnder, C.

pursuede aH̄ cristene men to destroye hem t to compeH̄ hem to make sacrifise to his ydoles And rood with grete host in aH̄ þat euer he myghte for to confounde the cristene men. And þanne in þat contree dwelleden manye gode cristene men, the whiche þat laften hire godes And wolde han fled in to GRECE. And whan þei weren in a playn þat highte MEGON And this cursed Emperour mett with hem with his hoost for to haue slayn hem t au hewen hem to peces And anon the cristene men kneleden to the grounde t made hire preyeres to god to sokoure hem, And anon a gret thikke clowde cam t couered the Emperour t aH̄ his hoost. And so þei enduren in þat manere þat þei ne mowe not gon out on no syde t so schuH̄ þei euermore abyden in þat derkness tiH̄ the day of dome be the myracle of god. And þanne the cristene men wenten where hem lykede best at hire owne plesance withouten lettynge of ony creature t hire enemyes enclosed t confounded in derkness withouten ony strok. Wherfore we may [1] wel seye with dauid: A DOMINO FACTUM EST ISTUD t EST MIRABILE IN OCULIS NOSTRIS. And þat was a gret myracle þat god made for hem. Wherfore me thinketh̄ þat cristene men scholden ben more deuoute to seruen oure lord god þan ony oþer men of ony oþer secte, For withouten ony drede ne were cursedness t synne of cristen men, þei scholden ben lordes of aH̄ the world, For the banere of Ihesu crist is aH̄weys displayed and redy on aH̄ sydes to the help of his trewe louynge seruauntes, In so moche þat o gode cristene man in gode beleeve scholde ouercomen t outchacen a .M$^{l}$. cursed mys beleeuynge men, As Dauid seith̄ in the PSAUTERE: QUONIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEM MILIA. ET CADENT A LATERE TUO MILLE, DECEM MILIA A DEXTRIS TUIS. And how þat it myghte be þat on scholde chacen a .M$^{l}$. Dauid him self seyth̄ folewynge: QUIA MANUS DOMINI FECIT HEC OMNIA. And oure lord him self seyth̄ be the prophetes mouth̄: SI IN VIJS MEIS AMBULAUERITIS SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So þat

The Christians were saved from Shapur by sudden darkness, which has since kept him enclosed.

[1 fol. 111 *a*]

If Christians would only be good, the Lord would make them irresistible.

This is proved by Scripture.

we may seen apertely þat ȝif wee wil be gode men non enemye ne may not endurẽ aȝenst vs. Also ȝee schuld vndirstonde þat out of þat lond of derkness goth̃ out a gret Ryuere þat scheweth̃ wel þat þere ben folk dwellynge be many redy tokenes, but noman dar not entre into it. And wyteth̃ wel þat in the kyngdoms of GEORGIE, of ABCHAZ & of the litil̃ ARMENYE ben gode cristen men & deuoute For þei schryuen hem & howselen hem euermore ones or twyes in the woke And þere ben manye of hem þat howselen hem euery day. And so do wee not on this half al̃ be it þat seynt Poul commandeth̃ it seyenge: OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. þei kepen þat commandement but wee ne kepen it not. Also after on this half is TURKIE [1]þat marcheth̃ to the grete ARMENYE And þere ben manye prouynces as CAPADOCHE, SAURE, BRIQUE, QUESITON, PYTAN & GEMETH And in euerych̃ of þeise ben many gode cytees. þis TURKYE strecceth̃ vnto the cytee of SACHALA þat sitteth̃ vpon the see of GRECE And so it marcheth̃ to SYRIE. SYRIE is a gret contree & a gode as I haue told ȝou before And also it hath̃ abouen toward ynde the kyngdom of CALDEE þat strecceth̃ fro the mountaynes of CALDE toward the Est vnto the cytee of NYNYUEE þat sitteth̃ vpon the ryuere of TYGRE. And in largeness it begynneth̃ toward the NORTH to the cytee of MARAGA And it strecceth̃ toward the SOUTH vnto the see OCCEAN. In CALDEE is a pleyn contree & fewe hilles & fewe ryueres. After is the kyngdom of MESOPOTAYME þat begynneth̃ toward the est to the flom of TYGRE vnto a cytee þat is clept MOSEŁŁ And it strecceth̃ toward the west to the flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in lengthe it goth̃ [fro] (1)the mount of ARMENYE vnto the desert of YNDE the lesse. þis is a gode contree & a pleyn but it hath̃ fewe ryueres; It hath̃ but .ij. mountaynes in þat contree Of the whiche on highte SYMAR & þat oþer LYSON; And this lond marcheth̃ to the kyngdom of

The Georgians and Armenians are Christians.

Western Christians do not take the sacrament often enough.

Turkey, Cappadocia, Isauria, Phrygia, Bithynia.

[1 fol. 111 b]

Satalia.

Mosul.

Rohais or Edessa.

(1) to, C.

Caldee. ȝit þere is toward the parties MERIDIONALES many contrees & many regiouns As the lond of ETHIOPE þat marcheth toward the EST to the grete desertes, toward the WEST [to] (1) the kyngdom of NUBYE, toward the SOUTH to the kyngdom of MORETANE And toward the north to the rede see. After is MORETANE þat dureth fro the mountaynes [1] of ETHIOPE vnto lybie the hiȝe, And þat contree lyȝth along fro the see OCCEAN toward the SOUTH, And toward the NORTH it marcheth to NUBYE & to the high LYBYE; Theise men of NUBYE ben cristene; And it marcheth [to] (2) the londes aboueseyd to the desertes of EGYPT And þat is the EGIPT þat I haue spoken of before And after LIBYE the hye & LYBYE the lowe þat descendeth down lowe toward the grete see of Spayne, In the whiche contree ben many kyngdomes & many dyuerse folk. Now I haue deuysed ȝou many contrees on this half the kyngdom of CATHAY, of the whiche manye ben obeyssant to the grete CHANE.

African geography.

[1 fol. 112 a]

## OF THE CONTREES & YLES þAT BEN BEȝONDE THE LOND OF CATHAY & OF THE FRUTES þERE & OF .XXIJ. KYNGES ENCLOSED WITHJN THE MOUNTAYNES.

Ch. XXX.

NOW schall I seye ȝou sewyngly of contrees & yles þa tben beȝonde the contrees þat I haue spoken of. wherfore I seye ȝou, in passynge be the lond of CATHAYE toward the high ynde & toward BACHARYE, men passen be a kyngdom þat men clepen CALDILHE, þat is a full fair contre. And þere groweth a maner of fruyt as pough it weren GOWRDES, And whan þei ben rype men kutten hem a to & men fynden withjnne a lytyll best in flesch, in bon & blode, as pough it were a lytill lomb withouten wolle. And men eten bothe the frut & the best, And þat is a gret merueylle. Of þat frute I haue eten all pough it were wonderfull but þat I knowe wel

The vegetable lamb.

(1) &, C. (2) fro, C.

þat god is meruey*ll*ou*s* in his werke*s*. And natheles I tolde he*m* of als gret a me*r*ueyle to he*m* þat is a monge*s* vs And þat was of the BERNAKE*S*. For I tolde he*m* þat

The barnacle goose.

in oure contree were*n* trees þat bare*n* a fruyt þat become*n* briddes fleeynge. And þo þat fellen in [1]the wate*r* lyue*n*, And þei þat fallen on the erthe dye*n* anon; and þei be*n* right gode to mannes mete. And here of had þei als gret me*r*uaylle þat summe of he*m* trowed it were an

[1 fol. 112 b]

Other rare plants, apples, spices and vines.

jnpossible thing to be. In þat contre be*n* longe apples of gode sauou*r*, Where of be*n* mo þan an .C. in a clustre & als manye in a noþer. And þei ha*n* grete longe leves & large of .ij. fote long or more And in þat contree & in oþer contrees þere abouten growen many trees þat beren clowe gylofres And notemuges & grete notes of ynde & of CANELL & of many oþer spices. And þere be*n* vynes þat beren so grete grapes þat a strong man scholde haue ynow to done for to bere o clustre with all the grapes. In þat same regioun be*n* the mountaynes of CASPYE þat

Alexander tried to enclose the ten tribes in the Scythian mountains.

men clepen VBER in the contree. Betwene þo mountaynes the Iewes of .x. lynages be*n* enclosed þat men clepen GOTH & MAGOTH And þei mowe not gon out on no syde. þere weren enclosed .xxij. kynges with hire peple, þat dwelleden betwene the mountaynes of SYCHYE. þere kyng ALISANDRE chacede he*m* betwene þo mountaynes And þere he thoughte for to enclose he*m* þorgh werk of his men. But whan he saugh þat he myghte not don

The God of nature finished his work.

it ne bryng it to an ende, he preyed to god of nature þat he wolde parforme þat þat he had begonne And all were it so þat he was a payneme & not worthi to ben herd, 3it god of his grace closed the mountaynes togydre, so þat

Those Jews cannot escape by water, because the Caspian is a lake.

þei dwelle*n* þere all faste ylokked & enclosed with high mountaynes alle aboute, saf only on o syde, And on þat syde is the see of CASPYE. Now may sum men asken: Sith þat the see is (1) on þat o syde, Wherfore go þei not out on the see syde for to go where þat he*m* lyketh?

[2 fol. 113 a]

But to this questioun I schal [2]answere: þat see of CASPYE

(1) is, repeated, C.

goth̄ out be londe vnd*er* the mou*n*taynes t renneth̄ be the desert at o syde of the contree t aft*er* it strecchet̄h vnto the end*es* of PERSIE And alþough̄ it be clept a see, it is no see ne it toucheth̄ to no*n* op*er* see, But it is a lake, the grettest of the world. And þough̄ þei wolden putte*n* he*m* in to þ*at* see, þei ne wysten neu*er* where þ*at* þei scholde arryue*n*. And also þei conen no langage but only hire owne þ*at* noma*n* knoweth̄ but þei, And p*er*fore mowe þei not gon out. And also ȝee schuł vnd*er*stonde þ*at* the Iewes han no p*ro*pre lond of hire owne for to dwelle*n* jnne in alł the world, but only þ*at* lond betwene the mou*n*taynes, And ȝit þei ȝelden tribute for þat lond to the queen of AMAZOINE the whiche þ*at* maketh̄ he*m* to ben kept in cloos fuł diligently þ*at* þei schuł not go*n* out on no syde but be the cost of hire lond, For hire lond marcheth̄ to þo mou*n*taynes. And often it hath̄ befalle*n* þ*at* (1) su*m*me of the Iewes han gon vp the mou*n*taynes And avaled down to the valeyes, But gret nombre of folk ne may not do so For the mou*n*taynes be*n* so hye t so streght̄t vp, þ*at* þei moste abyde þere maugree hire mygh̄t, For þei mowe not gon out but be a litił issue þ*at* was made be strengthe of me*n*; And it lasteth̄ wel a .iiij. grete myle. And aft*er* is þ*er*e ȝit a lond alł desert, where me*n* may fynde no wat*er* ne for dyggynge ne for non oth̄er þing, Wherfore me*n* may not dwelle*n* in þ*at* place so is it fuł of dragounes, of ser*pentes* t of op*er* venymo*us* beste*s* þ*at* noma*n* dar not passe but ȝif it be be strong wynt*er*. And þat streyt passage me*n* clepen in þ*at* contree CLYRON, And þ*at* is the passage þ*at* the queen of AMAZOINE maketh̄ to be*n* kept. And þogh̄ [1] it happene su*m* of he*m* be fortune to gon out, þei conen no man*er* of langage but EBREW, so þat þei can not speke to the peple. And ȝit natheles me*n* seyn þei schuł go*n* out in the tyme of ANTECRIST And þ*at* þei schuł maken gret slaught*er* of cristene me*n*, And p*er*fore alł the Iewes þat dwelle*n* in alł londe*s* lerne*n* alł weys to speken

Also because they know no foreign language.

They pay tribute to the queen of Amazonia.

A few have escaped.

But the road is impracticable for large numbers.

[1 fol. 113 *b*]

In the time of Antichrist they shall escape and destroy Christians.

(1) þat, repeated, C.

EBREW, in hope þat whan the oþer Iewes schuⱡ gon out, þat þei may vnderstonden hire speche ⁊ to leden hem in to cristendom for to destroye the cristene peple. For the Iewes seyn þat þei knowen wel be hire prophecyes þat þei of CASPYE schuⱡ gon out ⁊ spreden þorgⱡ out aⱡ the world And þat the cristene men schuⱡ ben vnder hire subiecciouⁿ als longe as þei han ben in subiecciouⁿ of hem. And ȝif þat ȝee wil wyte how þat þei schuⱡ fynden hire weye, after þat I haue herd seye I schaⱡ teⱡ ȝou. In the tyme of ANTECRIST a FOX schaⱡ make þere his trayne ⁊ mynen an hole where kyng ALISANDRE leet make the ȝates And so longe he schaⱡ mynen ⁊ percen the ertⱡe til þat he schaⱡ passe þorgⱡ towardes þat folk. And whan þei seen the FOX they schuⱡ haue gret merueylle of him be cause þat þei saugⱡ neuer such a best, For of aⱡ oþere bestes þei han enclosed amonges hem, saf only the Fox. And þanne þei schullen chacen him ⁊ pursuen him so streyte, tiⱡ þat he come to the same place þat he cam fro. And þanne þei schullen dyggen ⁊ mynen so strongly, tiⱡ þat þei fynden the ȝates þat kyng ALISANDRE leet make of grete stones ⁊ passynge huge, wel symented ⁊ made stronge for the maystrie. And þo ȝates þei schuⱡ breken ⁊ so gon out be fyndynge of þat issue. Fro þat lond gon men to[1]ward the lond of BACHARIE, where ben fuⱡ yuele folk ⁊ fuⱡ crueⱡ. In þat lond ben trees þat beren wolle as þogⱡ it were of scheep, where of men maken clothes ⁊ aⱡ þing þat may ben made of wolle: In þat contree ben many YPOTAYNES þat dwellen somtyme in the water ⁊ somtyme on the lond And þei ben half man ⁊ half hors as I haue seyd before, And þei eten men whan þei may take hem. And þere ben ryueres ⁊ watres þat ben fuⱡ byttere, þree sitⱡes more þan is the water of the see. In þat contre ben many GRIFFOUNES more plentee þan in ony otⱡer contree Summen seyn þat þei han the body vpward as an EGLE And benethe as a LYOUN And treuly þei seyn sotⱡ þat þei ben of þat schapp. But o

A fox shall burrow through to the ten tribes,

and they shall escape by following him underground.

[1 fol. 114 a]

In Bactria are cotton trees.

Hippopotamuses.

Griffins.

GRIFFOUN hatħ the body more gret ꝛ is more strong þanne .viij. LYOUNS, of suche lyouns as be*n* o this half, And more gret ꝛ strongere þan an .C. Egles suche as we han among*es* vs. For o GRIFFOUN þere wil bere fleynge to his nest a gret hors ȝif he may fynde hi*m* at the poynt or .ij. oxen ȝoked togidere as þei gon at the plowgh. For he hatħ his talouns so longe ꝛ so large ꝛ grete vpon his feet as þoughꝫ þei were*n* hornes of grete oxen or of bugles or of kyȝn, so þa*t* me*n* maken cuppes of hem to drynken of. And of hire ribbes and of the pennes of hire wenge*s* me*n* maken bowes fuƚ stronge to schote *with* Arwes ꝛ quareƚ. From þens gon me*n* be many iourneyes þorgħ the lond of Prestre Ioħn the grete Empero*ur* of YNDE, And me*n* clepen his roialme the yle of PENTEXOIRE.

One griffin will fly up carrying a horse or a yoke of oxen.

## OF THE RYAƚƚ ESTATE OF PRESTR*E* IOHN ꝛ OF A RICHE MA*N* þAT MADE A MER'UEYLOUS CASTEƚƚ AND CLEPED IT P*AR*ADYS ꝛ OF HIS SOTYLTEE.

Ch. XXXI. [1 fol. 114]

THIS Empero*ur* Prestre Ioħn holt fuƚ gret lond And hatħ many fuƚ noble cytees ꝛ gode townes in his Royalme and many grete dyuerse yles ꝛ large. For aƚ the contree of ynde is deuysed in yles for the grete flodes þa*t* come*n* from PARADYS þa*t* depa*r*ten aƚ the lond in many pa*r*ties. And also in the see he hatħ fuƚ manye yles. And the beste cytee in the yle of PENTEXOIRE is NYSE þa*t* is a fuƚ ryaƚ cytee ꝛ a noble and fuƚ riche This Prestre Ioħn hatħ vnde*r* hi*m* many kynge*s* ꝛ many yles ꝛ many dyuerse folk of dyuerse condicio*u*ns And this lond is fuƚ gode ꝛ ryche, but not so riche as is the lond of the grete CHANE. For the marchauntes come*n* not thide*r* so comou*n*ly for to bye marchandises as þei don in the lond of the gret CHANE, for it is to fer to trauaylle to. And on þa*t* oth*er* pa*r*tie, in the yle of CATHAY me*n* fynden aƚ mane*r* thing þa*t* is nede to man clothes of

Prester John's Empire.

gold of silk of spycerye & aH maner auere de poys, And perfore, aH be it pat men han gretter chep in the yle of Prestre Iohn, natheless men dreden the longe weye & the grete periles in the see in po partyes. For in many places of the see ben grete roches of stones of the ADAMANT, pat of his propre nature draweth IREN to him, And perfore pere passen no schippes pat han ouper bondes or nayles of IREN within hem, And 3if per do anon the roches of the ADAMANTES drawen hem to hem, pat neuer pei may go pens. I myself haue seen o ferrom in pat see as pough it hadde ben a gret yle fuH of trees & buscayHe fuH of thornes & breres gret plentee, And the schipmen tolde vs pat aH pat was of schippes pat weren drawen thider be the ADAMAUNTES for the IREN [1] pat was in hem. And of the roteness & oper thing pat was within the schippes grewen such buscaylle & thornes & breres & grene grass & such maner of thing, And of the mastes & the seyH 3erdes it semed a grete wode or a groue. And suche roches ben in many places pere abouten And perfore dur not the marchantes passen pere but 3if pei knowen wel the passages or eH pat pei han gode lodesmen. And also pei dreden the longe weye & perfore thei gon to CATHAY for it is more nygh. And 3it is it not so nygh but pat men moste ben trauayllynge be see & lond .xj. monethes or .xij. from GENE or from VENYSE or he come to CATHAY. And 3it is the lond of Prestre Iohn more ferr be many dredfuH iourneyes And the marchantes passen be the kyngdom of PERSIE & gon to a cytee pat is clept HERMES for HERMES the PHILOSOPHRE founded it, And after pat pei passen an arm of the see & panne pei gon to another cytee pat is clept GOLBACH & pere pei fynden marchandises & of POPENGAYES as gret plentee as men fynden here of gees. And 3if pei wil passen ferthere pei may gon sykerly jnow. In pat contree is but lytyH whete or barly & perfore pei eten Ry3s & hony & mylk & chese & frute. This Emperour Prestre Iohn taketh aHweys to his wif the doughter of the grete CHANE And the grete CHANE also

Sailors fear the Adamant rocks, which attract all ships with iron in them.

Vegetation grows out of the wrecks.

[1 fol. 115 a]

Hormuz.

Popinjays.

The usual food.

in the same wise the doughter of Prestre Iohn, For þeise .ij. ben the grettest lordes vndir the firmament. In the ıond of Prestre Iohn ben. many dyuerse thinges t manye precious stones so grete t so large þat men maken of hem vesseH As plateres, dissches t cuppes t many oþer merueyles ben þere þat it were to combrous [1] and to long to putten it in scripture of bokes. But of the principaH yles t of his estate and of his lawe I schaH telle ȝou som partye. This Emperour Prestre Iohn is cristene And a gret partie of his contree also, But ȝit þei haue not aH the Articles of oure feyth as wee hauen. þei beleuen wel in the fader, in the sone and in the holy gost And þei ben fuH deuoute t right trewe on to a nother And þei sette not be no barettes ne by cawteles ne of no disceytes. And he hath vnder him .lxxij. prouynces And in euery prouynce is a kyng And þeise kynges han kynges vnder hem, t alle ben tributaries to Prestre Iohn. And he hath in his lordschipes many grete merueyles, For in his contree is the see þat men clepen the GRAUELY SEE þat is aH graueH and sond without ony drope of water. And it ebbeth t floweth in grete wawes as oþer sees don. And it is neuer stille ne in pes in no maner cesoun And noman may passe þat see be navye ne be no maner of craft t þerfore may no man knowe what lond is beȝond þat see. And aH be it þat (1) it haue no water ȝit men fynden þere in t on the bankes fuH gode fissch of other maner of kynde t schapp þanne men fynden in ony other see t þei ben of right goode tast t delicyous to mannes mete. And a .iij. iourneys long fro þat see ben grete mountaynes out of the whiche goth out a gret flood þat cometh out of PARADYS t it is fuH of precious stones without ony drope of water t it renneth þorgh the desert on þat o syde, so þat it maketh the see grauely And it bereth into þat see t þere it endeth. And þat flomme renneth also .iij. dayes in the woke t bryngeth with him grete stones t the roches [2] also

Vessels made of precious stones. [1 fol. 115 b]

Prester John's religion.

His government.

The Gravelly Sea.

Its fish.

The river of precious stones.

It flows three days in the week. [2 fol. 116 a]

(1) þat, repeated, C.

perewith and þat gret plentee, And anon as þei ben entred in to the grauely see þei ben seyn nomore, but lost for euermore. And in þo .iij. dayes þat that ryuere renneth̄ noman dar entren in to it, But in the oþer dayes men dar entren wel ynow. Also beȝonde þat flomme, more vpward to the desertes is a gret pleyn all̄ grauelly betwene the mountaynes. And in þat playn euery day at the sonne risynge begynnen to growe smale trees & þei growen til mydday berynge frute. But noman dar taken of þat frute for it is a thing of FAYRYE. And after MIDDAY þei discrecen & entren aȝen in to the erthe, so þat at the goynge doun of the sonne þei apperen no more & so þei don euery day & þat is a gret mervaylle. In þat desert ben many wylde men þat ben hidouse to loken on for þei ben horned And þei speken nought but þei gronten as pygges. And þere is also gret plente[e][1] of wylde houndes, And þere ben manye POPEGAYES þat þei clepen PSITAKES in hire langage And þei speken of hire propre nature & saluen men þat gon þorgh̄ the desertes & speken to hem als appertely as þough̄ it were a man. And þei þat speken wel han a large tonge & han .v. toos vpon a fote. And þere ben also of oþer manere, þat han but .iij. toos vpon a fote And þei speken not or but litil̄ for þei cone not but cryen. This Emperour Prestre Iohn̄ whan he goth̄ into bataylle aȝenst ony other lord, he hath̄ no baneres born before him But he hath̄ .iij. crosses of gold fyn grete & hye, full̄ of precious stones. And euery of þo cross ben sett in a chariot full̄ richely arrayed. And for to kepen euery cros ben ordeyned .x. Mil̄. [1]men of armes & mo þan an .C.M[l]. men on fote in maner as men wolde kepe a stondard in oure contrees Whan þat wee ben in lond of werre. And this nombre of folk is withouten the princy- pall̄ hoost & withouten wenges ordeynd for the bataylle. And whan he hath̄ no werre, but rideth̄ with a pryuy meynee panne he hath̄ bore before him but o cros of tree withouten peynture & withouten gold or siluer or

The ephemeral trees.

Grunting, horned men.

Speaking parrots.

Crosses are carried before Prester John instead of banners.

[1 fol. 116 b]

In peace time, one plain wooden cross precedes him.

(1) plenteo, C.

precious stones in remembrance þat Ihesu crist suffred deth̄ vpon a cros of tree. And he hath̄ born before him also a plater of gold fuH of erthe in tokene þat his nobless
4 t his myght̄ t his flessch̄ schaH turnen to erthe. And he hath̄ born before him also a vesseH of siluer fuH of noble jewelles of gold fuH riche t of precious stones in tokene of his lordschipe t of his nobless t of his myght̄. He
8 duelleth̄ comounly in the cytee of SUSE t þere is his principaH palays þat is so riche t so noble þat noman wil trowe it by estimacioun but he had seen it. And abouen the chief tour of the palays ben .ij. rounde pomeles of
12 gold And in euerych̄ of hem ben̄ .ij. charboncles grete t large þat schynen fuH brighte vpon the nyght̄ And the principaH ȝates of his palays ben of a precious ston þat men clepen SARDOYNE And the bordure t the barres ben
16 of IUORYE And the wyndowes of the halles t chambres ben of CRISTAŁŁ And the tables whereon men eten somme ben of EMERAUDES, summe of AMATYST t somme of GOLD fuH of precious stones And the pileres þat beren vp the
20 tables ben of the same precious stones And the degrees to gon vp to his throne where he sitteth̄ at þe mete on is of ONICHE, Anoþer is of CRISTAŁŁ t anoþer of IASPRE grene, Anoþer of amatyst, Anoþer of SARDYNE, Anoþer of
24 CORNELINE. And the .vij. þat he setteth̄ onne his feet is of [1] CRISOLYTE. And aH þeise degrees ben bordured with fyn gold with the tothere precyous stones sett with grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAUDES t bordured with gold fuH nobely And dubbed with oþer precious stones and grete perles. And aH the pileres in his chambre ben of fyne gold with precious stones t with manye CHARBONCLES þat
32 ȝeuen gret lyght̄ vpon the nyght̄ to aH peple. And aH be it þat the CHARBONCLE ȝeue lyght̄ right̄ ynow, natheles at alle tymes brenneth̄ a vesseH of CRISTAŁŁ fuH of BAWME for to ȝeuen gode smeH t odour to the Emperour t to voyden
36 awey aH wykkede ẽyres t corrupciouns. And the forme of his bedd is of fyne saphires bended with gold for to

Two vessels, one full of earth, the other of jewels, carried before him.

Gorgeousness of his palace in Susa.

The steps to the throne.

[1 fol. 117 *a*]

The throne.

His chamber lighted with carbuncles, and scented with balm.

His bed.

make him slepen wel & to refreynen him from lechrye. For he wiH not lyȝe with his wyfes but .iiij. sithes in the ȝeer after the .iiij. cesouns, And þat is only for to engendre children. He hath also a fuH fayr palays & a noble at the cytee of NYSE where þat he duelleth whan him best lyketh. But the Ayr is not so attempree as it is at the cytee of SUSE. And ȝee schuH vnderstonde þat in aH his contree ne in the contrees þere aH aboute men eten noght but ones in the day, but ȝif þat men maken hem in the court of the grete CHANE. And so þei eten euery day in his court mo þanne .xxx. tis MiH persones, without goeres & comeres. But the .xxx. .m.t persones of his contree ne of the contree of the grete CHANE ne spenden nought so moche gode as don .xij. .M.[1] of oure contree. This Emperour Prestre Iohn hath eueremore .vij. kynges with him to seruen him And þei departen hire seruice be certeyn monethes And with þeise kynges seruen aH weys .lxxij. Dukes And .ccc. & .lx. Erles. And aH the dayes of the ȝeer þere eten [1] in his houshold & in his Court .xij. Erchebysshoppes & .xx. Bisshóppes. And the Patriark of seynt Thomas is þere as is the POPE here And the Erchebisshoppes & the Bisshoppes & the abbottes in þat contree ben alle kynges. And euerych of þeise grete lordes knowen vel ynow the Attendance of hire seruyce. The on is mayster of his houshold, Anoþer is his chambirleyn, Anoþer serueth him of a dysseh, Anoþer of the cuppe, Anoþer is Styward, Anoþer is MareschaH, Anoþer is Prynce of his Armes; And þus is he fuH nobely & ryally serued. And his lond dureth in verry brede .iiij. monethes iorneyes And in lengthe out of mesure, þat is to seyne aH the yles vnder erthe þat wee supposen to ben vnder vs. Besyde the yle of PENTEXOIRE þat is the lond of Prestre Iohn is a gret yle long & brode þat men clepen MILSTORAK & it is in the lordschipe of Prestre Iohn. In þat yle is gret plentee of godes. þere was dwellynge somtyme a riche man & it is not longe sithe & men clept him GATHOLONABES & he was fuH of cauteles & of sotyH

Nyse, his other capital.

His household.

Kings and earls serve him.

[1 fol. 117 b]

The Lords spiritual.

The officers of the court.

Melazgerd.

The Old Man of the Mountain.

disceytes. And he hadde a fuH fair casteH t a strong in a mountayne, so strong t so noble þat noman cowde devise a fairere ne a strengere. And he had let muren aH the mountayne aboute with a strong waH t a fair And withjnne þo walles he had the fairest gardyn þat ony man myghte beholde t þerein were trees berynge aH maner of frutes þat ony man cowde deuyse. And þerein were also aH maner vertuous herbes of gode smeH and aH oþer herbes also þat beren faire floures. And he had also in þat gardyn many faire welles, And beside þo welles he had lete make faire halles t [1]faire chambres depeynted aH with gold t azure. And þere weren jn þat place many a dyuerse thinges And manye dyuerse storyes. And of bestes t of bryddes þat songen fuH delectabely t meveden be craft, þat it semede þat þei weren quyke. And he had also in his gardyn aH maner of foules t of bestes þat ony man myghte thenke on for to haue pley or desport to beholde hem. And he had also in þat place the faireste damyseles þat myghte ben founde vnder the age of .xv. 3eer And the faireste 3onge striplynges þat men myghte gete of þat same age; And aH þei weren clothed in clothes of gold fuH richely And he seyde þat þo weren aungeles. And he had also let make .iij. welles faire t noble t aH envyround with ston of jaspre, of cristaH, dyapred with gold t sett with precious stones t grete orient perles. And he had made a conduyt vnder erthe so þat the .iij. welles at his list on scholde renne mylk, Anoþer wyn t anoþer hony; And þat place he clept paradys. And whan þat ony gode knyght þat was hardy t noble cam to see this rialtee, he wolde lede him in to his paradys t schewen him þeise wonderfuH thinges to his desport t the merueyllous t delicious song of dyuerse briddes t the faire damyseles t the faire welles of mylk of wyn t of hony plentevous rennynge. And he wolde let make dyuerse jnstrumentes of Musik to sownen in an high tour so merily þat it was ioye for to here t noman scholde see the craft þere of.

His garden of delights.

[1 fol. 118 a].

His five houris.

The conduit running with milk, wine and honey.

Bold young men were brought in.

He told them this was paradise,

And þo he seyde weren aungeles of god & þat place was paradys þat god had behigħt to his frendes seyenge: DABO VOBIS TERRAM FLUENTEM LACTE & MELLE. And þanne

and intoxicated them with hashish.

wolde he maken hem to drynken of a certeyn drynk whereof anon þei scholden [1] be dronken And þanne wolde hem thinken gretter delyt þan þei hadden before. And

[1 fol. 118 b]

He thus persuaded them to die for him.

þan wolde he seye to hem þat ȝif they wolde dyen for him & for his loue þat after hire deth̄ þei scholde come to his paradys & þei scholden ben of the age of þo damyselles & þei scholde pleyen with hem & ȝit ben maydenes. And after þat ȝit scholde he putten hem in a fayrere paradys, where þat þei scholde see god of nature visibely in his magestee and in his blisse. And

They became assassins.

þan wolde he schewe hem his entent And seye hem þat ȝif þei wolde go sle such̄ a lord or such̄ a man þat was his enemye or contrarious to his list, þat þei scholde not drede to don it & for to be slayn þerfore hem self, for after hire deth̄ he wolde putten hem in to anoþer paradys, þat was an .C. fold fairere þan ony of the tothere & þere scholde þei dwellen with the most fairest damyselles þat myghte be & pley with hem euеremore. And þus wenten many dyuerse lusty Bacheleres for to sle grete lordes in dyuerse contrees þat weren his enemyes & made hemself to ben slayn in hope to haue þat paradys. And þus often tyme he was revenged of his enemyes be his sotyH disceytes & false cawteles. And whan the worthi men of the contree hadden perceyued this sotyH falshod

The Old Man's castle and garden lately destroyed.

of this GATHOLONABES, þei assembled hem with force & assayleden his casteH & slowen him & destroyeden aH the faire places & aH the nobletees of þat paradys. The place of the welles & of the walles & of many oþer thinges ben ȝit apertly sene, but the ricchesse is voyded clene; And it is not longes gon sith̄ þat place was destroyed.

## OF THE DEUELES HEDE IN THE VALEYE PERILOUS, AND OF THE CUSTOMS OF FOLK IN DYUERSE YLES þAT BEN ABOUTEN IN THE LORDSCHIPE OF PRESTRE IOHN.

Ch. XXXII.

BESYDE þat yle of Mistorak vpon the left syde nygħ to the ryuere of PHISON is a merueylous thing. þere is [1]a vale betwene the mountaynes þat The Vale Perilous. [1 fol. 119 a] dureth nygħ a .iiij. myle And summen clepen it the vale enchaunted, Somme clepen it the vale of deueles ⁊ somme clepen it þe vale perilous. In þat vale heren men often tyme grete tempestes and thondres ⁊ grete murmures ⁊ noyses aħ dayes ⁊ nygħtes And gret noyse as it were sown of tabours and of nakeres ⁊ of trompes, as þoughħ it were of a gret feste. This vale is aħ fuħ of deueles ⁊ hathħ ben aħweys. And men seyn þere þat it is on of the entrees of helle. In þat vale is gret plentee of gold ⁊ syluer, Wherfore many mysbeleuynge men ⁊ manye cristene men also gon in oftentyme for to haue of the thresoure þat þere is, But fewe comen aȝen ⁊ namely of the mysbeleevynge men, ne of the cristene men nouþer, for anon þei ben strangled of deueles. And in mydd place of þat vale vnder a roche is an hed ⁊ the visage of a deuyl bodylicħe, fuħ horrible ⁊ dredfuħ to se. And it schewethħ not, but the hed to the schuldres, But þere is noman in the world so hardy, cristene man ne otħer, but þat he wolde ben adrad for to beholde it ⁊ þat it wolde semen him to dye for drede, so is it hidouse for to beholde. For he beholdeth euery man so scharply with dredfuħ eyen þat ben eueremore mevynge ⁊ sparklynge as fuyre ⁊ chaungeth ⁊ stereth so often in dyuerse manere with so horrible contenance, þat noman dar not neighen towardes him. And fro him cometh out smoke ⁊ stynkande fuyr ⁊ so moche abhomynacioun, þat vnethe noman may þere endure. But the gode cristene men þat ben stable in the feyth entren weħ withouten perile, For þei wil first schryuen hem ⁊ marken hem

It is full of treasure.

The Devil's Head.

Good Christians safe from danger.

*with* the tokene of the holy cros, so *þat* the fendes ne
[1 fol. 119 *b*] han [1] no power ouer hem. But aH be it *þat* þei ben
*with*outen *per*ile ȝit natheles ne ben þei not *with*outen
drede whan *þat* þei seen the deueles visibely and bodyly
aH aboute hem, þat maken fuH many dyuerse assautes
t manaces in eyr t in ertHe t agasten hem *with* strokes
of thonder blastes and of tempestes, and the moste drede
is, þat god wole taken vengeance þanne of þat *þat* men
han mysdon aȝen his wille. And ȝee schuH vndirstonde
*þat* whan my felowes and I weren in þat vale wee weren
in gret thoughT wheþer þat we dursten putten oure bodyes
in aventure to gon in or non, in the protectioun of god.

Some of my party agreed to enter. And somme of oure felowes accordeden to entre t somme
noghT. So þere weren *with* vs .ij. worthi men Frere
Two friars promised to join us. Menoures, þat weren of lombardye þat seyden þat ȝif
ony man wolde entren, þei wolde gon in *with* vs. And
whan þei hadden seyd so vpon the gracyous trust of
god t of hem wee leet synge masse t made euery man
to ben schryuen t houseld. And þanne wee entreden

Fourteen went in, nine came back. .xiiij. persones, But at oure goynge out wee weren but
.ix. And so wee wisten neuere wheþer *þat* oure felowes
weren lost or eH turned aȝen for drede, But wee ne saugh
hem neuer *after*; And þo weren .ij. men of GREECE t
.iij. of SPAYNE. And oure oþer felowes *þat* wolden not
gon in *with* vs þei wenten by anothHer coste to ben before
vs t so þei were. And *þus* wee passeden *þat* perilouse

We found much treasure there, but I touched none of it. vale t founden *per*jnne gold t syluer t precious stones
t riche jewelles gret plentee, bothe here t þere as vs
semed. But wheþer þat it was as vs semede, I wot nere
for I touched none, be cause þat the deueles ben so subtyle
to make a thing to seme otherwise þan it is for to disceyue
mankynde t þerfore I towched none And also because
[2 fol. 120 *a*] *þat* I wolde not ben put out of my [2] deuocioun, for I was
more deuout þanne þan euere I was before or after, And
aH for the drede of fendes þat I saugh in dyuerse figures

Many dead bodies lay by the way. And also for the gret multytude of dede bodyes þat I
saugh þere liggynge be the weye be aH the vale as

þoughꝫ þere had ben a bataylle betwene .ij. kynges t the myghtyest of the contree, t þat the gretter partye had ben discomfyted t slayn. And I trowe þat vnethe scholde ony contree haue so moche peple within him as lay slayn in þat vale, as vs thoughte, the whiche was an hidouse sight to seen. And I merueylled moche þat þere weren so manye t the bodyes aH hole withouten rotynge, But I trowe þat fendes made hem semen to ben so hole withouten rotynge. But þat myghte not ben to myn avys þat so manye scholde haue entred so newely ne so manye newely slayn withouten stynkynge t rotynge. And manye of hem weren in habite of cristene men, But I trowe wel þat it weren of suche þat wenten in for couetyse of the thresoure þat was þere t hadden ouermoche feblenesse in the feithꝫ, so þat hire hertes ne myghte not enduren in the beleve for drede; And þerfore weren wee the more deuout a gret del. And ȝit wee weren cast doun t beten down many tymes to the hard erthe be wyndes and thondres t tempestes, But euermore god of his grace halp vs, And so wee passed þat perilous vale withouten perile t withouten encombrance, thanked be aH myghty godd. After this beȝonde þat vale is a gret yle Where the folk ben grete GEAUNTES of .xxviij. fote longe or of .xxx. fote long And þei han no clothinge but of skynnes of bestes þat þei hangen vpon hem And þei eten no breed, But aH raw flesch t þei drynken mylk of bestes, for þei han plentee of aH bestaylle; And þei haue none houses to lyen [1]jnne. And þei eten more gladly mannes flesch þanne ony oþer flesch. In to þat yle dar noman gladly entren, And ȝif þei seen a schipp t men þerejnne, Anon þei entren in to the see for to take hem. And men seyden vs þat in an yle beȝonde þat weren GEANTES of grettere stature, summe of .xlv. fote or of .l. fote long And as sommemen seyn, summe of .l. cubytes long. But I saghꝫ none of þo, for I hadde no lust to go to þo parties, because þat noman cometh nouþer into þat yle ne into þat oþer, but ȝif he be deuoured anon. And

There was no sign of decay.

Many wore Christian dress.

We were knocked down, but not hurt.

Giants.

[1 fol. 120 b]

They devour travellers.

among þo geauntes ben scheep als grete as oxen here & þei beren gret wolle & rough; Of þo scheep I haue seyn many tymes. And men han seen many tymes þo GEAUNTES taken men in the see out of hire schippes & brought hem to londe .ij. in on hond & .ij. in anoþer, etynge hem goynge all raw & all quyk. Anoþer yle is pere toward the north in the see OCCEAN, where þat ben full cruele & ful euele wommen of nature & þei han precious stones in hire eyen. And þei ben of þat kynde, þat 3if þei beholden ony man with wratthe þei slen him anon with the beholdynge, as doth the BASILISK. Anoþer yle is pere full fair & gode & gret & full of peple Where the custom is such, þat the firste nyght þat þei ben maryed þei maken anoþer man to lye be hire wifes for to haue hire maydenhode, & þerfore þei taken gret huyre & gret thank. And þer ben certeyn men in euery town þat seruen of non other thing And þei clepen hem CADEBERIZ, þat is to seyne: the foles of wanhope. For þei of the contree holden it so gret a thing & so perilous for to haue the maydenhode of a womman, þat hem semeth þat þei þat hauen first[1] the maydenhode putteth him in auenture of his lif. And 3if the husbonde fynde his wif mayden that oþer next nyght after þat sche scholde haue ben leyn by of the man þat is assigned perefore, peraunter for dronkeness or for sum other cause, the husbonde schall pleyne vpon him þat he hath not don his deveer in such crueli wise as pough the officere wolde haue slayn him. But after the firste nyght þat þei ben leyn by þei kepen hem so streytely þat þei ben not so hardy to speke with no man. And I asked hem the cause whi þat þei helden such custom & þei seyden me þat of olde tyme men hadden ben dede for deflourynge of maydenes þat hadden serpentes in hire bodyes þat stongen men vpon hire 3erdes, þat þei dyeden anon. And þerfore þei helden þat custom to make oþer men ordeynd þerfore, to lye be hire wyfes for drede of deth & to assaye the passage be another [rather] (1)

Women that kill with a look.

The fools of despair.

[1 fol. 121 a]

(1) rather, missing in C.

þan for to putte hem in þat auenture. After þat is anoþer yle where þat wommen maken gret sorwe whan hire children ben yborn And whan þei dyen þei maken gret feste ꝛ gret ioye ꝛ reueħ ꝛ þanne þei casten hem into a gret fuyr brennynge. And þo þat louen wel hire husbondes, ȝif hire husbondes ben dede, þei casten hem also in the fuyr with hire children ꝛ brennen hem. And þei seyn þat the fuyr schaħ clensen hem of aħ filthes ꝛ of aħ vices And þei schuħ gon pured ꝛ clene into anoþer world to hire husbondes, ꝛ þei schuħ leden hire children with hem. And the cause whi þat þei wepen whan hire children ben born is þis: for whan þei comen into this world, þei comen to [1]labour, sorwe and heuyness. And whi þei maken ioye and gladnesse at hire dyenge is because þat as þei seyn þanne þei gon to paradys, where the ryueres rennen mylk ꝛ hony, where þat men seen hem in ioye ꝛ in habundance of godes, without sorwe ꝛ labour. In þat yle men maken hire kyng euermore be electioun And þey ne chesen him nought for no noblesse ne for no ricchess, but such on as is of gode maneres ꝛ of gode condicions, ꝛ þerewithaħ righteful; And also þat he be of gret Age ꝛ þat he haue no children. In þat yle men ben fuħ righteful and þei don righteful Iuggementes in euery cause, bothe of riche ꝛ pore, smale and grete, after the quantytee of the trespas þat is mysdon. And the kyng may nought deme noman to deth without assent of his barouns ꝛ oþerwyse men of conseiħ ꝛ þat aħ the court acorde þerto. And ȝif the kyng himself do ony homycydie or ony cryme, as to sle a man or ony such cas, he schaħ dye þerefore, but he schaħ not be slayn as another man, But men schuħ defende in peyne of deth þat noman be so hardy to make him companye, ne to speke with hym, ne þat noman ȝeue him ne selle him ne serue him nouther of mete ne of drynk; And so schaħ he dye in myschef. þei spare noman þat hath trespaced nouþer for loue ne for fauour ne for ricchess ne for nobless, but þat he schaħ haue after þat he hath don.

Birth causes mourning, death raises joy.

Suttee: fire purifies.

This world is full of sorrows.

[1 fol. 121 b]

Kings are elected.

Old and childless men only become kings.

Criminal kings boycotted.

Beȝonde þat yle is anoþer yle where is gret multytude of folk ⁊ þei wole not for noþing eten flesch̄ of hares ne of hennes ne of gees; And ȝit þei bryngen forth̄ ynowe for to seen hem ⁊ to beholden hem only. But þei eten flessch̄ of aH oþer bestes ⁊ drynken mylk. In þat contree þei [1]taken hire dough̄tres ⁊ hire sustres to here wyfes ⁊ hire oþere kynneswommen, And ȝif þere ben .x. men or .xij. men or mo dwellynge in an hows, the wif of euerych̄ of hem schaH ben comoun to hem alle þat duellen in þat hows, So þat euery man may liggen with whom he wole of hem on o nygh̄t ⁊ with anoþer Anoþer nygh̄t. And ȝif sche haue ony child sche may ȝeue it to what man þat sche list þat hath̄ companyed with hire, so þat noman knoweth̄ þere Whoþer the child be his or anoþeres. And ȝif ony man seye to hem þat þei norisschen oþer mennes children, þei answeren þat so don oþer men hires. In þat contre ⁊ be aH ynde ben gret plentee of COKODRILLES, þat is a maner of a long serpent as I haue seyd before. And in the nygh̄t þei dwellen in the water ⁊ on the day vpon the lond in roches ⁊ in CAUES. And þei ete no mete in aH the wynter, but þei lyȝn as in a drem, as don the serpentes. Þeise serpentes slen men ⁊ þei eten hem wepynge. And whan þei eten þei meven the ouerjowe ⁊ nough̄t the neth̄er iowe ⁊ þei haue no tonge. In þat contree ⁊ in many oþere beȝonde þat ⁊ also in manye oñ this half, men putten in werke the sede of cotoun And þei sowen it euery ȝeer ⁊ þan groweth̄ it in smale trees þat beren cotoun. And so don men euery ȝere, so þat þere is plentee of cotoun at aH tymes. Item in this yle ⁊ in many oþere þere is a maner of wode hard ⁊ strong, Whoso coueretḥ the coles of þat wode vnder the assches þereoffe, the coles wil duellen ⁊ abyden aH quyk a ȝere or more. And þat tre hath̄ many leves as the GYNYPRE hath̄. ⁊ þere ben also many trees þat of nature þei wole neuer brenne ne rote in no manere. And þere ben note trees þat beren notes als grete as a mannes hed. Þere also be many bestes þat ben clept ORAFLES, In

Hares and poultry kept as pets, not to be eaten.

[1 fol. 122 *a*]

Community of wives.

Children are fathered on anybody.

Crocodiles.

How cotton grows.

Wood that burns a year; incombustible and hard woods.

The giraffe.

ARABYE þei ben clept GERFAUNTZ, [1] þat is a best pomelee or [1 fol. 122 b]
spotted, þat [is] (1) but a lityH more higH þan is a stede, But
he hatH the necke a .xx. ti cubytes long, And his croupe t
his tayl is as of an hert And he may loken ouer a gret
higH hous. And þere ben also in þat contree manye
CAMLES, þat is a lytiH best as a GOOT þat is wylde t he The chamaeleon.
lyueth be the eyr and eteth nought ne drynketh nought
at no tyme. And he chaungeth his colour oftentyme,
For men seen him often sithes now in o colour t now
in anoþer colour, And he may chaunge him in to aH
maner coloures þat him list, saf only in to red t white.
þere ben also in þat contree passynge grete serpentes,
Summe of .xx. vj. fote long t þei ben of dyuerse coloures as Many-coloured snakes.
rayed redc, grene t ȝalowe, blewe t blake t aH spekelede.
t þere ben oþere þat han crestes vpon hire hedes t þei gon
[vpon] (2) hire feet vpright And þei ben wel a .iiij. fadme
gret or more. And þei duellen aHwey in roches or in
mountaynes (3) And þei han aHwey the throte open, of
whens þei droppen venym aHweys. And þere ben also
wylde swyn of many coloures als grete as ben oxen in Boars, hedgehogs, lions.
oure contree t þei ben aH spotted as ben ȝonge fownes.
And þere ben also VRCHOUNES als grete as wylde swyn
here, Wee clepen hem PORCZ DE SPYNE. And þere ben
lyouns aH white gret t myghty. And þere ben also of
oþer bestes als grete t more gretter þan is a destrere,
And men clepen hem LOERANCZ And summen clepen hem
ODENTHOS And þei han a blak hed t .iij. longe hornes Odonto-tyrannus.
trenchant in the front scharpe as a swerd t the body is
sclendre; And he is a fuH felonous best And he chaceth
t sleeth the [2] OLIFANT. þere ben also manye oþer bestes [2 fol. 123 a]
fuH wykked t crueH þat ben not mocheles more þan a Nameless monsters.
bere And þei han the hede lych a BORE t þei han .vj.
feet And on euery foote .ij. large clawes trenchant And
the body is lych a BERE, t the tayl as a lyoun. And
þere ben also myse als grete as houndes t ȝalowe myse
als grete as RABENES. And þere ben GEES aH rede þre

(1) is, missing, C. (2) vpo, C. (3) mount taynes, C.

sithes more gret þan oure here ⁊ þei han the hed, the necke ⁊ the brest aH blak. And many oþer dyuerse bestes ben in þo contrees ⁊ eHwhere þere abouten ⁊ manye dyuerse briddes also, of the whiche it were to longe for to teH ȝou ⁊ þerfore I passe ouer at this tyme.

## Ch. XXXIII. OF THE GODENESS OF THE FOLK OF THE YLE OF BRAGMAN; OF KYNG ALISANDRE, AND WHERFORE THE EMPEROUR OF YNDE IS CLEPT PRĒSTRE IOHN.

The isle of Brahmans.

AND beȝonde þat yle is anoþer yle gret ⁊ gode and plentifous where þat ben gode folk ⁊ trewe and

Their virtues.

of gode lyuynge after hire beleve and of gode feyth̄. And aH be it þat þei ben not cristned ne haue no perfyt lawe, ȝit natheles of kyndely lawe þei ben fuH of aH vertue ⁊ þei eschewen aH vices ⁊ aH malices ⁊ aH synnes. For þei ben not proude ne coueytous ne envyous ne wrathfuH ne glotouns ne leccherous Ne þei don to no man oþer wise þan þei wolde þat oþer men diden to hem.

They obey the ten command-ments.

And in this poynt þei fuHfillen the .x. commandementes of god, And ȝif no charge of aveer ne of ricchess And þei lye not ne þei swere not for non occasioun, but þei seyn symply ȝE and NAY, For þei seyn he þat swereth̄ wil disceyue his neighbore; And þerfore aH þat þei don þei don it wíthouten oth̄. And men clepen þat yle the yle of BRAGMAN, And somme men clepen it the lond of feyth̄.

[1 fol. 123 b] [1] And þorgh̄ þat lond renneth̄ a gret ryuere þat is clept THEBE. And in generaH aH the men of þo yles ⁊ of aH the marches þereabouten ben more trewe þan in ony othere contrees þereabouten ⁊ more righHtfuH þan oþere in aH thinges. In þat yle is no thef ne mordrere ne comoun womman ne pore beggere ne neuere was man slayn in þat contree. And þei ben so chast ⁊ leden so gode lif as þat þei weren religious men, And þei fasten aH dayes. And because þei ben so trewe ⁊ so rightfuH ⁊ so fuH of aH gode condiciouns þei weren neuere greued

Their climate is as good as they are.

*with* tempestes ne *with* thonder ne *with* leyt ne *with* hayl ne *with* pestylence ne *with* werre ne *with* hunger ne [with] (1) non oþer tribulaciouñ, as wee ben many tymes amonges vs for oure synnes. Wherfore it semeth wel þat god loueth hem ⁊ is plesed with hire creance for hire gode dedes. God loves them. þei beleven wel in god þat made aH thinges ⁊ him þei worschipen. And þei preysen non erthely ricchess, And so þei ben aH righTfuH And þei lyuen fuH ordynatly ⁊ so sobrely in mete ⁊ drynk, þat þei lyuen righT longe. And the most part of hem dyen withouten sykness whan nature fayleth hem for elde. And it befeH in kyng ALISANDRES tyme þat he purposed him to conquere þat yle ⁊ to maken hem to holden of him. And whan þei of the contre herden it þei senten Messangeres to him with lettres þat seyden thus: What may ben ynow to þat man to whom aH the world is insuffisant? Their message to King Alexander. þou schalt fynde no thing in vs þat may cause þe to werren aȝenst vs. For wee haue no ricchess ne none wee coueyten, And aH the godes of oure contree ben in comoun. We are poor. Oure mete þat wee susteyne with aH oure bodyes is oure ricchess, And in[1]stede of tresour of gold ⁊ sylver wee maken oure tresoure of accord ⁊ pees ⁊ for to loue euery man oþer. And for to apparaylle with oure bodyes wee vsen a sely lityH clout for to wrappen in oure careynes. Oure wyfes ne ben not arrayed for to make no man plesance, but only counable array for to eschewe folye. Whan men peynen hem to arraye the body for to make it semen fayrere þan god made it, þei don gret synne, For man schold not devise ne Aske gretter beautee þan god hath ordeyned man to ben at his birthe. The erthe mynystreth to vs .ij. thinges: Oure liflode þat cometh of the erthe þat wee lyue by ⁊ oure sepulture after oure deth. The earth provides us with food and with graves. Wee haue ben in perpetueH pees tiH now þat þou come to disherite vs. And also wee haue a kyng nought only for to do Iustice to euery man, for he schaH fynde no forfete among vs, but

[1 fol. 124 a]

(1) wit, C.

We need neither law courts nor punishments.

for to kepe nobless & for to schewe þat wee ben obeyssant wee haue a kyng. For Iustice ne hatħ not among vs no place, for wee don to noman oþer wise þan wee desiren þat men don to vs, so þat righṫwisness ne vengeance han nought to don amonges vs; so þat no thing þou may take fro vs but oure gode pes þat aH weys hatħ dured among vs. And whan kyng ALISANDRE had rad þeise lettres he thoughte þat he scholde do gret synne for to trouble hem

Alexander confirms their peace.

And þanne he sente hem surteez þat þei scholde not ben aferd of him & þat þei scholde kepen hire gode maneres & hire gode pees as þei hadden vsed before of custom & so he let hem allone. Anoþer yle þere is þat men clepen

Oxydraces or Gymnosophists.

OXIDRATE & anoþer yle þat men clepen GYNOSOPHE Where þere is also gode folk & fuH of gode feyth. And

[1 fol. 124 b]

þei holden for the moste [1]partye the gode condiciouns and customs & gode maneres as men of the contree aboue- seyd, but þei gon aH naked. Into þat yle entred kyng ALISANDRE to see the manere, And whan he saugh hire gret feyth & hire trouthe þat was amonges hem, he seyde

Alexander offers to grant them any request.

þat he wolde not greuen hem And bad hem aske of hym what þat þei wolde haue of him, ricchess or ony thing elles & þei scholde haue it with gode wille. And þei answerden þat he was riche ynow þat hadde mete & drynke to susteyne the body with, For the ricchess of

They ask for immortality.

this world þat is transitorie is not worth. But ȝif it were in his powere to make hem jnmortaH, þereof wolde þei preyen him & thanken him. And Alisandre answerde hem þat it was not in his powere to don it, because he was morteH as þei were. And þanne þei asked him whi

They reprove him for his pride.

He must leave all his earthly goods.

he was so proud & so fierce & so besy for to putten aH the world vnder his subiection, right as þou were a god & hast no terme of thi lif, neiþer day ne hour, And wylnest to haue aH the world at thi commandement, þat schaH leve þe without fayle or þou leve it. And right as it hath ben to oþer men before þe, right so it schaH ben to oþere after þe And from hens schaltow bere no thyng, But as þou were born naked, right so aH naked schall þi body ben turned

into erthe þat þou were made of. Wherfore þou scholdest thenke & impresse it in thi mynde þat no þing is immortall but only god þat made all þing. Be the whiche answere Alisandre was gretly astoneyed & abayst & all confuse departed from hem. And all be it þat theyse folk han not the articles of oure feyth as wee han, nathéles for hire gode feyth naturell & for hire gode entent I trowe fully þat god loueth hem & þat god [taketh] (1) hire seruyse to gree, right as he did of Iob þat was a paynem & held him [1 fol. 125 a] for his trewe seruant. And þerfore all be it þat þere ben many dyuerse lawes in the world, ȝit I trowe þat god loueth alweys hem þat louen him & seruen him mekely in trouthe And namely hem þat dispysen the veyn glorie of this world, as þis folk don & as job did also. And þerfore seyde oure lord be the mouth of Ozee the prophete: Ponam eis multiplices leges meas. And also in another place: Qui totum orbem subdit suis legibus. And also oure lord seyth in the gospell: Alias oues habeo, que non sunt ex hoc ouili. þat is to seyne þat he hadde othere seruauntes þan þo þat ben vnder cristene lawe. And to þat acordeth the avisioun þat seynt Peter saugh at Iaff, How the aungel cam from heuene & broughte before him dyuerse bestes as serpentes & oþer crepynge bestes of the erthe & of oþer also gret plentee, and bad him take & etc. And seynt Peter answerde: I ete neuer, quod he, of vnclene bestes. And þanne seyde the aungell: Non dicas inmunda que deus mundauit. And þat was in tokene þat noman scholde haue in despite non erthely man for here dyuerse lawes, For wee knowe not whom god loueth ne whom god hateth. And for þat ensample whan men seyn De profundis: þei seyn it in comoun & in generall, with the cristene: pro animabus omnium defunctorum pro quibus sit orandum. And þerfore seye I of this folk þat ben so trewe & so feythfull, þat god loueth hem, For he hath amonges hem many of the prophetes & allwey hath had. And in þo yles þei

God loves natural faith in heathens.

Differences of religion do not matter.

Holy Writ allows of a variety of religions.

Vision of St. Peter in Joppa.

God loves the Bragmans.

(1) take, C.

prophecyed the JNCARNACIOUN of oure lord IHESU CRIST; How he scholde ben born of a mayden .iij. MiH 3eer or more or oure lord was born of the virgyne MARIE. And þei beleeven wel in the JNCARNACIOUN ⁊ þat fuH perfitely, but þei knowe not the manere how he suffred, his passioun and deth̄ for vs. And be3onde þeise yles þere is anoth̄er yle þat is clept PYTAN. The folk of þat contree [1] ne tyle not ne laboure not the erth̄e, for þei eten no manere thing. And þei ben of gode colour ⁊ of faire schap after hire gretness, But the smale ben as DWERGHES, but not so litH as ben the PIGMEYES. Þeise men lyuen be the smeH of wylde APPLES And whan þei gon ony fer weye þei beren the APPLES with hem, For 3if þei hadden lost the sauour of the APPLES þei scholde dyen anon. Þei ne ben not fuH resonable but þei ben symple ⁊ bestyaH. After þat is another yle where the folk ben aH skynned rough̄ heer as a rough̄ best, saf only the face ⁊ the pawme of the hond. Þeise folk gon als wel vnder the water of the see as þei don aboue the lond aH drye And þei eten boþe flessch̄ ⁊ fissch̄ aH raugh̄. In this yle is a gret Ryuere þat is wel a .ij. myle ⁊ an half of brede þat is clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in length̄e goynge be the desertes of the toth̄er syde of the Ryuere Whoso mygh̄t gon it, for I was not þere, But it was told vs of hem of the contree, þat with̄jnne þo desertes weren the trees of the SONNE ⁊ of the MONE, þat spaken to kyng ALISANDRE And warned him of his deth̄. And men seyn þat the folk þat kepen þo trees ⁊ eten of the frute ⁊ of the bawme þat groweth̄ þere lyuen wel .cccc. 3eer or .D. 3eere be vertue of the frut ⁊ of the bawme. For men seyn þat bawme groweth̄ þere in gret plentee ⁊ nowhere elles, saf only at Babyloyne, as I haue told 3ou before. Wee wolden han gon toward tho trees fuH gladly, 3if wee had mygh̄t, But I trowe þat an .C. MiH men of Armes mygh̄ten not passen þo desertes safly, for the gret multytude of wylde bestes ⁊ of grete dragouns ⁊ of grete serpentes þat þere ben, þat slen ⁊

[1 fol. 125 b]

Dwarfs feeding on the smell of wild apples.

Hairy, amphibious folk.

The trees of the Sun and Moon.

No army can fight the beasts of the desert.

deuouren aH̄ þat comen aneyntes hem. In þat contre
[1] ben manye white OLIFANTES without nombre & of vny- [1 fol. 126 a]
cornes & of lyouns of many maneres And many of suche
bestes þat I haue told before & of many oþer hydouse
bestes without nombre. Manye othere yles þere ben in
the lond of Prestre Iohn̄ & manye grete merueyles þat
weren to long to tellen aH̄, bothe of his richesse & of his
nobless And of the gret plentee also of precious stones
þat he hath̄. I trowe þat ȝee knowe wel ynow & haue
herd seye wherfore this Emperour is clept Prestre Iohn̄; The origin of Prester John's name.
But nathēles for hem þat knowen not I schaH̄ seye ȝou
the cause. It was somtyme an Emperour þere, þat was a
worthi & a fuH̄ noble Prynce, þat hadde cristene knyghtes
in his companye, as he hath̄ þat is now. So it befeH̄ An Emperor attended Christian ordination service in Egypt.
þat he hadde gret list for to see the seruise in the chirche
among cristene men. And þan dured cristendom beȝonde
the see aH̄ TURKYE, SURRYE, TARTARIE, IERUSALEM,
PALESTYNE, ARABYE, HALAPPEE & aH̄ the lond of
EGYPTE. So it befeH̄ þat this Emperour cam with a
cristene knyght with him in to a chirche in EGYPT And
it was the Saterday in wyttsonwoke And the Bisshopp
made ordres. And he beheld & listend the seruyse fuH̄
tentyfly And he asked the cristene knyght what men of
degree þei scholden ben þat the prelate had before him.
And the knyght answerde & seyde þat þei scholde ben He was so impressed that he decided to be called priest, and named himself John after a priest.
prestes. And þan the Emperour seyde þat he wolde
no lenger ben clept kyng ne Emperour, but Preest And
þat he wolde haue the name of the firste preest þat wente
out of the chirche. And his name was IOHN. And so
euermore sithens he is clept Prestre Iohn̄. In his lond
ben manye cristene men of gode feyth̄ & of gode lawe &
namely of hem of the same contree & han comoun[2]ly hire [2 fol. 126 b]
prestes þat synghen the messe & maken the sacrement of His subjects consecrate the host like the Grecks, and sing mass without the additions made by the Popes.
the awtier of bred right as the GREKES don. But þei
seye not so manye thinges at the messe as men don here,
For þei seye not but only þat þat the APOSTLES seyden,
as oure lord taughte hem, Right as Seynt PETER & seynt

THOMAS & the oper APOSTLES songen the mess, seyenge the PATER NOSTER & the wordes of the sacrement. But wee haue many mo Addiciouns þat dyuerse POPES han made þat þei ne knowe not offe.

## Ch. XXXIV. OF THE HILLES OF GOLD ÞAT PISSEMYRES KEPEN, AND OF THE .IIIJ. FLODES ÞAT COMEN FROM PARADYS TERRESTRE.

The fruitful isle of Taprobane.

TOWARD the EST partye of Prestre Iohnes lond is an yle gode & gret þat men clepen TAPROBANE þat is fuH noble & fuH fructuous And the kyng þereof is fuH riche & is under the obeyssance of Prestre Iohn. And aHweys þere þei make hire kyng be eleccyoun. In þat yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the corn twyes a 3eer. And in aH the cesouns of the 3eer ben the gardynes florisscHt. þere dwellen gode folk & resonable & manye cristene men amonges hem þat ben so riche þat þei wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iohn vnto þat yle men maden ordynance for to passe by schippe .xxiij. dayes or more, But now men passen by schippe in .vij. dayes; And men may see the botme of the see in many places, for it is not fuH depe. Besyde þat yle toward the EST ben .ij. oþer yles And men clepen þat on ORILLE & þat oþer ARGYTE, of the whicHe aH the lond is MYNE of gold & syluer. And þo yles ben right where þat the REDE SEE [1] departeth fro the see OCCEAN, And in þo yles men seen þer no sterres so clerely as in oþer places, For þere apperen no sterres but only o clere sterre þat men clepen CANAPOS. And þere is not the mone seyn in aH the LUNACIOUN saf only the seconde quarteroun. In the yle also of þis TAPROBANE ben grete hilles of gold þat PISSEMYRES kepen fuH diligently, And þei fynen the pured gold & casten a wey the vnpured. And þeise PISSEMYRES ben grete as houndes so þat noman dar come to þo hilles, for the PISSEMYRES wolde assayllen

The sea voyage.

Chryse and Argyre, the gold and silver isles.

The gold is watched by giant ants.

[1 fol. 127 a]

hem & deuouren hem anon, so þat noman may gete of þat gold but be gret sleighte. And þerfore whan it is gret hete the pissemyres resten hem in the erthe from pryme of the day in to noon And þan the folk of the contree taken CAMAYLES, DROMEDARIES & HORS & oþer bestes & gon thider & chargen hem in all haste þat þei may. And after þat þei fleen awey in all þat the bestes may go or the pissemyres comen out of the erthe. And in oþer tymes whan it is not so hote & þat the pissemyres ne resten hem not in the erthe, þan þei geten gold be this sotyltee. þei taken mares þat han 3onge coltes or foles & leyn vpon the mares voyde vesselles made þerfore & þei ben all open abouen & hangynge lowe to the erthe. And þanne þei sende forth þo mares for to pasturen aboute þo hilles & withholden the foles with hem at home. And whan the pissemyres sen þo vesselles, þei lepen in anon, And þei han this kynde, þat þei lete no thing ben empty among hem, but anon þei fillen it, be it what maner of þing þat it be, [1] & so þei fillen þo vesselles with gold. And whan þat the folk supposen þat the vessell ben fulle, þei putten forth Anon the 3onge foles & maken hem to ny3en after hire dames & þan Anon the mares retornen towardes hire foles with hire charges of gold & þan men dischargen hem & geten gold ynow be this sotyltee, For the PISSEMYRES wole suffren bestes to gon and pasturen amonges hem, but no man in no wyse. And be3onde the lond & the yles & the desertes of Prestre Iohnes lordschipe in goynge streight towardes the est, men fynde no þing but montaynes & roches full grete. And þere is the derke Regyoun Where no man may see nouþer be day ne be nyghte as þei of the contree seyn. And þat desert & þat place of derknesse duren fro this cost vnto paradys terrestre, where þat Adam oure formest fader & Eue weren putt þat dwelleden þere but lytyll while, And þat is towardes the EST at the begynnynge of the erthe. But þat is not þat EST þat we clepe oure EST on this half, where the sonne riseth to vs, for whanne the sonne is EST in

In hot weather, the natives take advantage of the ants' stay inside the earth.

In colder weather, mares are driven in with empty baskets which the ants fill.

[1 fol. 127 b]

Then the mares return to their foals.

The Land of Darkness.

The sun rises there when it is midnight here.

Before Noah's Flood, the earth was an exact globe.

I was not in Paradise.

[1 fol. 128 a]

Its altitude.

The enclosure.

The spring of the four rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward paradys terrestre, it is þanne mydnyght in oure parties o this half for the roundeness of the erthe, of the whiche I haue towched to 3ou of before. For oure lord god made the erthe all rownd, in the mydde place of the firmament, And þere as mountaynes & hilles ben & valeyes þat is not but only of Noes flode þat wasted the softe ground & the tendre & fell doun into valeyes. And the harde erthe & the roche abyden mountaynes, Whan the soft erthe & tendre wax nessche þorgh the water & fell and [1] becamen valeyes. Of paradys ne can I not speken propurly for I was not þere; it is fer be3onde & þat forthinketh me. And also I was not worthi. But as I haue herd seye of wyse men be3onde, I schall telle 3ou with gode will. Paradys terrestre, as wise men seyn is the highest place of erthe þat is in all the world And it is so high þat it toucheth nygh to the cercle of the mone, þere as the mone maketh hire torn. For sche is so high þat the flode of Noe ne myght not come to hire þat wolde haue couered all þe erthe of the world all abowte & abouen & benethen, saf paradys only allone And this paradys is enclosed all aboute with a wall & men wyte not wherof it is, For the walles ben couered all ouer with mosse, as it semeth. And it semeth not þat the wall is ston of nature ne of non oþer thing þat the wall is. And þat wall streccheth fro the SOUTH to the north And it hath not but on entree þat is closed with fyre brennynge, so þat noman þat is mortall ne dar not entren. And in the most high place of paradys, euene in the myddel place, is a welle þat casteth out the .iiij. flodes þat rennen be dyuerse londes. Of the whiche the firste is clept PHISON or GANGES, þat is all on, and it renneth þorghout YNDE or EMLAK, In the whiche Ryuere ben manye preciouse stones And mochel of LIGNUM ALOES And moche grauell of gold. And þat oþer Ryuere is clept NILUS or GYSON, þat goth be ETHIOPE & after be EGYPT. And þat oþer is clept TIGRIS, þat renneth be ASSIRYE & be ARMENYE the grete. And þat other is clept EUFRATE þat renneth also

be MEDEE t be ARIMONYE and be PERSYE. And men þere [1 fol. 128 b]
beȝonde seyn þat alle the swete watres of the world
abouen t benethen taken hire begynnynge of þat welle of
Paradys And out of þat welle aH watres comen t gon.
The firste Ryuere is clept PHISON, þat is to seyne in hire Etymologies of those names.
langage ASSEMBLEE, For manye opere Ryueres meten
hem þere t gon into þat Ryuere. And summen clepen it
GANGES for a kyng þat was in YNDE þat hight GANGERES t Ganges.
þat it ran þorghout his lond. And þat water [is] (1) in sum
place clere t in sum place trouble, In sum place hoot t in
sum place cold. The seconde Ryuere is clept NILUS or Nile.
GYSON, for it is aHwey trouble And GYSON in the langage
of ETHIOPE is to seye trouble. And in the langage of
EGIPT also. The thridde Ryuere þat is clept TIGRIS is as Tigris.
moche for to seye as faste rennynge For he renneth more
faste þan ony of the topere And also þere [is] (1) a best þat
is cleped TIGRIS þat is faste rennynge. The fourthe Ryuere
is clept EUFRATES, þat is to seyne wel berynge for þere Euphrates.
growen many godes vpon þat Ryuere as cornes, frutes t
opere godes ynowe plentee. And ȝee schuH vnderstonde
þat noman þat is morteH ne may not approchen to þat Paradise is inaccessible.
paradys. For be londe noman may go for wylde bestes
þat ben in the desertes t for the high mountaynes t grete
huge Roches þat noman may passe by, for the derke
places þat ben þere t þat manye. And be the Ryueres The rivers are too swift and noisy.
may noman go, for the water renneth so rudely t so
scharply because þat it cometh doun so outrageously
[2] from the high places abouen, þat it renneth in so grete [2 fol. 129 a]
wawes þat no schipp may not rowe ne seyle aȝenes it.
And the water roreth so t maketh so huge noyse t so gret
tempest þat noman may here oþer in the schipp, þough
he cryede with aH the craft þat he cowde in the hieste
voys þat he myghte. Many grete lordes han assayed with Many have tried.
gret wille many tymes for to passen be þo ryueres toward
paradys with fuH grete companyes, But þei myghte not
speden in hire viage. And manye dyeden for weryness of

(1) is, missing, C.

Some were tired to death. ome became blind and deaf. Some were drowned.

rowynge aȝenst þo stronge wawes, And many of hem becamen blynde And many deve for the noyse of the water. And summe weren perisshit t loste withinne the wawes, so þat no mortelt man may approche to þat place withouten specyall grace of god, so þat of þat place I can sey ȝou nomore And þerfore I schall holde me stille And retornen to þat þat I haue seen.

Ch. XXXV.

## OF THE CUSTOMS OF KYNGES t OþERE þAT DWELLEN IN THE YLES COSTYNGE TO PRESTRE IOHNES LOND, AND OF THE WORSCHIPE þAT THE SONE DOTH TO THE FADER WHAN HE IS DEDE.

From the Antipodes travellers turn back, instead of proceeding round the world.

FROM þo yles þat I haue spoken of before in the lond of Prestre Iohn, þat ben vnder erthe as to vs þat ben o this half And of oþer yles þat ben more furthere beȝonde, Whoso wil pursuen hem for to comen aȝen right to the parties þat he cam fro t so environne all erthe. but what for the yles, what for the see t what for strong rowynge fewe folk assayen for to passen þat passage, all be it þat men myghte don it wel þat myght [1] ben of power to dresse him þereto as I haue seyd ȝou before. And þerfore men returnen from þo yles abouseyd be oþer yles costynge fro the lond of Prestre Iohn And þanne comen men in returnynge to an yle þat is clept CASSON And þat yle hath wel .lx. iorneyes in lengthe t more þan .l. in brede. This is the beste yle t the beste kyngdom þat is in all þo partyes outtaken CATHAY. And ȝif the marchauntes vseden als moche þat contre as þei don CATHAY, it wolde ben better þan CATHAY in a schort while. This contree is full wel enhabyted t so full of cytees t of gode townes t enhabyted with peple, þat whan a man goth out of o cytee men seen another cytee euene before hem. And þat is what partye þat a man go in all þat contree. In þat yle is gret plentee of all godes for to lyue with t of all manere of spices And þere ben grete forestes of

[1 fol. 129 b]

Kan-sou.

Density of its population.

A wealthy and powerful province.

CHESTEYNES. The kyng of þat yle is fuⁿ riche t fuⁿ myghty And natheles he holt his lond of the grete CHANE t is obeyssant to him, For it is on of the .xij. prouynces þat the gret CHANE hath vnder him without his propre lond t without oþer lesse yles þat he hath, for he hath fuⁿ manye. From þat kyngdom comen men in returnynge to anoþer yle þat is clept RYBOTH t it is also vnder the grete CHANE þat is a fuⁿ gode contree t fuⁿ plentefous of aⁿ godes t of wynes t frut t aⁿ oþer ricchess. And the folk of þat contree han none houses but þei dwellen t lyggen aⁿ vnder tentes made of blak ferne by aⁿ the contree. And the princypaⁿ cytee t the most royaⁿ is aⁿ walled with blak ston t white, [1] And aⁿ the stretes also ben pathed of the same stones. In þat cytee is noman so hardy to schede blode of noman ne of no best for the reuerence of an ydole þat is worschipt þere. And in þat yle dwelleth the POPE of hire lawe þat þei clepen lobassy. This LOBASSY 3eueth aⁿ the benefices t alle oþer dignytees t aⁿ oþer thinges þat belongen to the ydole And alle þo þat holden onything of hire chirches, Religious t opere obeyen to him as men don here to the POPE OF ROME. In þat yle þei han a custom be aⁿ the contree þat whan the fader is ded of ony man t the sone list to do gret worschipe to his fader, he sendeth to aⁿ his frendes t to aⁿ his kyn t for religious men t preestes t for mynstraⁿ also gret plentee. And þanne men beren the dede body vnto a gret hiⁿ with gret ioye t solempnyte And whan þei han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret platere of gold or of syluer, 3if [he] (1) be so ryche a man. And þan he taketh the hede to the sone And þanne the sone t his oþer kyn syngen t seyn manye orisouns. And þanne the prestes t the Religious men smyten aⁿ the body of the dede man in peces And þanne þei seyn certeyn orisouns. And the foules of raveyne of aⁿ the contree abowten knowen the custom of long tyme before [t] comen

Tibet.

[1 fol. 130 a]

The Grand Lama.

Funeral rites.

The dead body is cut to pieces.

The birds of the air eat it.

(1) he, missing, C.

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES t opere foules of raveyne þat eten flesch. And þan the preestes casten the gobettes of the flesch t þan the foules eche of hem taketh þat he may t goth a litil þens t eteth it, And so þei don whils ony pece lasteth of the dede body. And after þat, as preestes amonges vs syngen for the dede: [1] SUBUENITE SANCTI DEI t CETERA, right so þo prestes syngen with high voys in hire langage: Beholdeth how so worthi a man t how gode a man this was, þat the Aungeles of god comen for to sechen him t for to bryngen him in to paradys. And þanne semeth it to the sone þat he is highliche worschipt whan þat manye briddes t foules of raveyne comen t eten his fader, And he þat hath most nombre of foules is most worschiped. And þanne the sone bryngeth hoom with him all his kyn t his frendes t all the opere to his hows t maketh hem a gret feste, And þanne all his frendes maken hire avaunt t hire dalyance how the foules comen þider, here .v. here .vj. here .x. t þere .xx. t so forth t þei reioyssen hem hugely for to speke þere of. And whan þei ben at mete, the sone let brynge forth the hede of his fader t þere of he ȝeueth of the flesch to his most specyall frendes in stede of entremess or a sukkarke. And of the brayn panne he leteth make a cuppe t þere of drynketh he t his oþer frendes also, with gret deuocioun in remembrance of the holy man þat the Aungeles of god han eten. And þat cuppe the sone schall kepe to drynken of all his lif tyme in remembrance of his fadir. From þat lond in returnynge be .x. iorneys þorgh out the lond of the grete CHANE is anoþer gode yle t a gret kyngdom where the kyng is full riche t myghty. And amonges the riche men of his contree is a passynge riche man þat is no PRYNCE ne DUK ne ERL, But he hath mo þat holden of him londes t oþer lordschipes, for he is more riche, for he hath euery ȝeer of annuell rente .CCC. Mill. [2] hors charged with corn of dyuerse greynes t of ryȝs. And so he ledeth a full noble

4 8 12 16 20 24 28 32 36

The funeral service.

[1 fol. 130 b]

The family are honoured if many birds partake.

The head is eaten by the best friends.

The skull is made into a cup.

[2 fol. 131 a]

lif ꝑ a delycate after the custom of the contree. For he hath̄ euery day .l. faire damyseles aH maydenes ꝑat seruen him euеremore at his mete ꝑ for to lye be hem o nyght ꝑ for to do with hem ꝑat is to his plesance. And whan he is at the table ꝑei bryngen him hys mete at euery tyme .v. and .v. togedre And in bryngynge hire seruyse ꝑei syngen a song And after ꝑat ꝑei kutten his mete ꝑ putten it in his mouth̄, for he towcheth̄ nothing ne handleth̄ nought, but holdeth̄ euеremore his hondes before him vpon the table. For he hath̄ so longe nayles ꝑat he may take no thing ne handle no thing. For the noblesse of ꝑat contree is to haue longe nayles ꝑ to make hem growen aH weys to ben als longe as men may, And ꝑere ben manye in ꝑat contree ꝑat han hire nayles so longe ꝑat ꝑei envyroune aH the hond, And ꝑat is a gret noblesse. And the nobless of the wommen is for to hauen smale feet ꝑ litiH, And ꝑerfore anon as ꝑei ben born, ꝑey lete bynde hire feet so streyte ꝑat ꝑei may not growen half as nature wolde. And this [is] (1) the nobleye of the wommen ꝑere to haue smale feet ꝑ lityH. And aHweys ꝑeise damyseles ꝑat I spak of beforn syngen aH the tyme ꝑat this riche man eteth̄. And whan ꝑat he eteth̄ no more of his firste cours ꝑanne oꝑer .v. ꝑ .v. of faire damyseles bryngen him his seconde cours aH weys syngynge as ꝑei dide beforn. And so ꝑei don contynuelly euery day to the ende of his mete ꝑ in this manere [1] he ledeth̄ his lif And so dide ꝑei before him ꝑat weren his Auncestres ꝑ so schuH ꝑei ꝑat comen after him, withouten doynge of ony dedes of Armes, but lyuen euеremore ꝑus in ese as a swyn ꝑat is fedd in sty for to ben made fatte. He hath̄ a fuH fair palays ꝑ fuH riche, where ꝑat he dwelleth̄ jnne, of the whiche the walles ben in cyrcuyt .ij. myle. And he hath̄ withjnne many faire gardynes And many faire halles ꝑ chambres And the pawment of his halles ꝑ chambres ben of gold ꝑ syluer. And in the myd place of on of hys gardynes is a lytyH mountayne Where ꝑere is a lityH

The rich man with the fifty maidens.

His nails are so long that they must feed him.

Women's feet are bound.

The maidens sing as they bring in the courses of the rich man's dinner.

[1 fol. 131 b]

He never fights, but lives like a pig.

His palace and gardens.

(1) is, missing, C.

His sumn.er-house.

medewe And in þat medewe is a lityH toothiH with toures t pynacles aH of gold And in þat lityH toothiH wole he sytten often tyme for to taken the ayr t to desporten hym. For þat place is made for no þing elles but only for his desport. Fro þat contree men comen be the lond of the grete CHANE also þat I haue spoken of before. And ȝee schuH vndirstonde þat of aH þeise contrees t of aH þeise yles t of aH the dyuerse folk þat I haue spoken of before t of dyuerse lawes t of dyuerse beleeves þat þei han, ȝit is þere non of hem alle but þat þei han sum resoun within hem t understondynge, but ȝif it be the fewere, t þat han certeyn Articles of oure feith t summe gode poyntes of oure beleeve. And þat þei beleeven in god þat formede aH þing t made the world And clepen him god of nature, after þat the prophete seyth: ET METUENT EUM OMNES FINES TERRE, And also in anoþer place: OMNES GENTES SERUIENT EI, þat is to seyne: Alle folk schul seruen him. But ȝit þei cone not speken perfytly, for þere is no [1] man to techen hem, but only þat þei cone deuyse be hire natureH wytt. For þei han no knouleche of the sone ne of the holy gost. But þei cone aH speken of the BIBLE t namely of GENESIS, of the prophetes sawes And of the bokes of Moyses. And þei seyn wel þat the creatures þat worschipen hem ne ben no goddes, but þei worschipen hem for the vertue þat is in hem þat may not be but only be the grace of god. And of SIMULACRES t of YDOLES þei seyn þat þere ben no folk but þat þei han SIMULACRES And þat þei seyn for wee cristen men han ymages, as of oure lady t of opere seyntes þat wee worschipen, Noght the ymages of tree or of ston, but the seyntes in whoos name þei ben made after. For right as the bokes t the scripture of hem techen the clerkes how t in what manere þei schuH beleeven, right so the ymages t the peyntynges techen the lewed folk to worschipen the seyntes t to haue hem in hire mynde in whoos name þat þe ymages ben made after. þei seyn also þat the aungeles of god

The adherents of all creeds accept some points of the true faith.

They believe in the God of Nature.

[1 fol. 182 a]

They know parts of the Old Testament.

They worship idols as Christians the images of saints.

speken to hem in þo ydoles t þat þei don manye grete myracles, And þei seyn soth þat þere is an aungeH within hem, For þere ben .ij. maner of aungeles, a gode t an eueH, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked aungeH And CALO is the gode aungeH. But the toþer is not the gode aungeH, but the wykked aungeH, þat is withinne the ydoles for to disceyuen hem t for to meyntenen hem in hire errour. þere ben manye oþer dyuerse contrees and manye oþer merueyles beȝonde þat I haue not seen, Wherfore of hem I can not speke propurly to teH ȝou the manere of hem. [1] And also in the contrees where I haue ben ben manye mo dyuersitees of many wondirfuH thinges þanne I make mencioun of, For it were to longe thing to deuyse ȝou the manere. And þerfore þat þat I haue deuysed ȝou of certeyn contrees þat I haue spoken of before, I beseche ȝoure worthi and excellent noblesse þat [it] (1) suffise to ȝou at this tyme, For ȝif þat I deuysed ȝou aH þat is beȝonde the see, anothēr man peraunter þat wolde peynen him t trauaylle his body for to go into þo marches for to encerche þo contrees myghte ben blamed be my wordes in rehercynge manye straunge thinges. For he myghte not seye no thing of newe, in the whiche the hereres myghten hauen ouþer solace or desport or lust or lykyng in the herynge. For men seyn aH weys þat newe thinges t newe tydynges ben plesant to here. Wherfore I wole holde me stille withouten ony more rehercyng of dyuersiteez or of meruaylles þat ben beȝonde, to þat entent t ende þat whoso wil gon into þo contrees he schaH fynde ynowe to speke of, þat I haue not touched of in no wyse. And ȝee schuH vndirstondé ȝif it lyke ȝou þat at myn hom comynge I cam to ROME t schewed my lif to oure holy fadir the POPE t was assoylled of aH þat lay in my conscience of many a dyuerse [greuous] (2) poynt, as men mosten nedes þat ben in company dwellyng among so many a dyuerse folk of dyuerse secte t of beleeve as I

The angels that speak through the idols are evil angels.

I can speak neither of what I have not seen, nor of all that I have seen. [1 fol. 132 b]

Something must be left for other travellers to tell.

I confessed to the Pope of Rome.

(1) is, C. (2) greuous, C.

haue ben. And amonges aℓℓ I schewed hym this tretys
[1 fol. 133 a] þat I had made after informacioun of men [1] þat knewen
of thinges þat I had not seen my self, And also of mer-
ueyles and customes þat I hadde seen my self, as fer as god
wolde ȝeue me grace, And besoughte his holy fadirhode,
My book was approved by his council. þat my boke myghte ben examyned and corrected be
avys of his wyse & discreet conseiℓℓ. And oure holy
fader of his special grace remytted my boke to ben
examyned & preued be the Avys of his seyd conseiℓℓ,
Be the whiche my boke was preeued for trewe jn so
moche þat þei schewed me a boke þat my boke was
examynde by, þat comprehended fuℓℓ moche more be an
hundred part, be the whiche the MAPPA MUNDI was made
after. And so my boke, aℓℓ be it þat many men ne list
not to ȝeue credence to no þing but to þat þat þei seen
with hire eye, ne be the Auctour ne the persone neuer so
trewe, is affermed & preued be oure holy fader in maner
& forme as I haue seyd.

AND I Iohn Maundevyℓℓ knyghȝt abouseyd, aℓℓ pough
I be vnworthi, þat departed from oure contrees
I started in 1322. & passed the see the ȝeer of grace a .Miℓℓ .ccc. & .xxij.
þat haue passed many londes & manye yles & contrees
& cerched manye fuℓℓ strange places, And haue ben in
many a fuℓℓ gode honourable companye & at many a faire
dede of armes, aℓℓ be it þat I dide none myself for myn
Now I am resting at home. vnable jnsuffisance; And now I am comen hom mawgree
myself to reste for gowtes Artetykes þat me distreynen;
þat deffynen the ende of my labour, aȝenst my wiℓℓ god
[2 fol. 133 b] knoweth. And þus takynge solace in my wrech[2]ched
reste recordynge the tyme passed I haue fulfilled þeise
I wrote this in 1356. thinges & putte hem wryten in this boke, as it wolde
come into my mynde, the ȝeer of grace a .Miℓℓ .ccc. & .lvj.
in the .xxxiiij. ȝeer þat I departede from oure contrees.
Let my readers pray for me. Wherfore I preye to aℓℓ the rederes & hereres of this
boke ȝif it plese hem þat þei wolde preyen to god for me
nd I schall preye for hem. And alle þo þat seyn for

me a PATER NOSTER with an AUE MARIA þat god forȝeue me my synnes I make hem parteneres & graunte hem part of aH [þe] (1) gode pilgrymages & of aH the gode dedes þat I haue don, ȝif ony ben to his plesance. And noght only of þo, but of aH þat euere I schaH do vnto my lyfes ende. And I beseche almyghty god fro whom aH godeness & grace cometh fro, þat he vouchesaf of his excellent mercy & habundant grace to fulfylle hire soules with inspiracioun of the holy gost in makynge defence of aH hire gostly enemyes here in erthe, to hire saluacioun bothe of body & soule to worschipe & thankynge of him þat is þree & on withouten begynnynge & withouten endyng þat is withouten qualitee good, withouten quantytee gret þat in alle places is present and aH thinges conteynynge the whiche þat no goodness may amende ne non eueH empeyre, þat in perfyte Trynytee lyueth & regneth god be alle worldes & be aH tymes. Amen. Amen. Amen.

I pray for them.

(1) þe, blotted out in C.

# APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous oil.

Neuerþeles þat table euermare dreppez oel as it ware of oliue, And þar es a vesseH of marble vnder þe table to ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele seuen ȝere efterwardes it turnes in to flesch and blud. Fra Sardenak men comez thurgh þe vale of Bochar þe whilk es a faire vale *and* a plentifous of aH maner of fruyte and it es amanges hilles and þer er þarin fair ryuers and grete medews and noble pasture for bestez.

Lebanon.

And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north vnto Dan þe whilk

[1 fol. 51 a]

es þe end of þe [1]land of repromissioun to ward þe north as I said before. þir hilles er riȝt fruytfuH And þare er many faire welles and cedres *and* cipressez and many oþer treesse of diuerse kyndes; þare er also many gude tounes to ward þe heued of þir hilles fuH of folk.

Sabbath river.

BEtwene þe citee of arkez and þe citee of Raphane es a riuer þat es called Sabatory for on þe seterday it rynnez fast and aH þe woke elles it standes stiH and rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles also es anoþer water þat on nyghtes fresez hard and on days es na frost sene þeron. And as men comez agayne fra þase hilles es a hiH hier þan any of þe oþer and þai caH it þare þe hegh hiH þare es a grete citee and a faire

Tripoli.

þe whilk es called Tryple In þe whilk er many gude cristen men ȝemand þe same rytes *and* customes þat we

Beyrout.

vse. Fra þeine men comez by a citee þat es called Beruch whare sayne george slew þe dragoun and it es a gude

toune *and* a faire castell *perin*' And it es .iij. ioυrnez fra þe forsaid citee of Sardenak. At þe ta syde of Beruch .xvj. myle to come hiderward es þe citee of Sydon. At Beruch entres pilgrimes in to þe see þat will com to Cipre and þai aryfe at þe porte of Surry or of Tyere and so þai com to Cipre in a lytill space Or men may com fra þe porte of Tyre and com noȝt at Cipre and aryfe at sum hauen of grece and so come to þise partyse as I said before. Tyre.

I hafe talde ȝow now of þe ways by whilk men gase ferrest and langest to ierυsalem as by babilon *and* mouռt synay and many oþer placez whilk ȝe herd me tell off and also by whilk ways men schall turne agayne to þe land of repromissioun, now will I tell ȝow þe rightest way and þe schortest to ierυsalem. For sum men will noȝt ga þe toþer, sum for þai hafe noȝt spending ynogh, sum for þai hafe na gude cumpany and sum for þai may noȝt endure þe lang trauail, sum for þai drede þam of many perils of desertes sum for þai will haste þam hame-ward desirand to see þare wifes and þare childer or for sum oþer resonable cause þat þai hafe to turne sone hame. And þerfore I will schew how men may passe tittest *and* in schortest tyme make þaire pilgrimage to ierυsalem. A man þat comes fra þe landes of þe west he gas thurgh fraυnce burgoyne and lυmbardy and so to venice or geen or sum oþer hauen and schippes þare and wendez by see to þe Ile of *greff* þe whilk pertenez to þe Ianuenes, And seyne he aryuez in grece at porte *Mirrok* or at *Valon* or at *Duras* or at sum oþer hauen of þat cuntree and ristez him þare and byez him vitailes and schippez agayne and sailez to *Cipre* and aryuez þare at *Famagost and* comez noȝt at þe Ile of *Rodes*. Famagost es þe chieff hauen of *Cipre* And þare he refreschez him and puruays him of vitailes *and* þan he gase to schippe *and* comez na mare on land [2]if he will before he come at porte Iaffe *þat* es þe next hauen to ierυsalem for it es bot a day ioυrnee

The longer way. [1 fol. 51 *b*]

The shorter way.

Corfu. Valona. Durazzo. Cyprus.

Jaffa. [2 fol. 52 *a*]

and a half fra ierusalem þat es to say .xxxvj. myle. Fra
Ramleh. þe porte Iaffe men gase to þe citee of *Rames* þe whilk es
bot a lytill þeine and it es a faire citee and a gude
and mykiH folk þerin. And *with*outen þat citee toward
þe southh is a kirk of oure lady whare oure lord schewed
him tiH hir in three cloudes þe whilk betakned þe
trinitee And a lytiH þeine es ane oþer citee þat men
Lidda. callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee
and a wele inhabited. þare es a kirk of sayne george
whare he was heuedid. Fra þeine men gase to þe casteH
Mountjoy. of Emaus And so to þe mount ioy þare may pilgrimes
first see to ierusalem At mount ioy liggez Samuel þe
prophete. Fra þeine men gase to ierusalem. Beside þir
ways es þe citee of *Ramatha* and þe *mount Modyn* And
þeroff was Matathias Iudas Machabeus fader And þare er
þe graues of þe Machabeez. Beȝond Ramatha es þe
Tekoah. towne of Techue wharoff Amos þe prophete was And þare
es his grafe.

Another route. I hafe talde ȝow before of þe haly placez þat er at
ierusalem and aboute it and þerfore I wiH speke
namare of þam at þis tyme, Bot I wiH turne agayne *and*
schewe ȝow oþer ways a man may passe mare by land
and namely for þaim þat may noȝt suffer þe sauour of þe
see bot es leuer to ga by land if aH it be þe mare payne.
Fra a man be entred in to þe see he schaH passe tiH ane
of þe hauens of lumbardy For þare þare es þe best making
[1 fol. 52 b] of purueaunce [1]of vitailes or he may passe to Ieen or
Venice or sum oþer And he saH passe by see into grece
to þe porte Mirrok or to Valon or to Duras or sum oþer
hauen of þat cuntree And fra þeine he saH ga by land to
Constantinople And he saH passe þe water þat es called
Arm of St. George. Brace sayne george þe whilk es ane arme of þe see. And
fra þeine he saH by land ga to *RuffyneH* whare a gude
casteH es and a strang And fra þeine he saH ga to
Sinope. *Pulueral* and seyne to þe casteH of Synople and fra þeine

to *Capadoce* þat es a grete cuntree whare er many grete hilles And he saH ga thurgh *Turky* to þe porte of *Chiutok* and to þe citee of Nyke whilk es bot .vij. myle þeine. Þat citee wanne þe Turkes fra þe *emperour* of Constantinople and it es a faire citee and wele walled on þe ta syde And on þe toþer syde es a grete lake and a grete riuer þe whilk es called Lay. Fra þeine men gase by þe hilles of Nairmont and by þe vales of Mailbrins and straite felles And by þe toune of *Ormanx* or by þe tounes þat er on *Riclay and Scanton* þe whilk er grete waters and noble And so to Antioche þe lesse whilk es sett on þe ryuer of Riclay and þare aboutes er many gude hilles *and* faire and many faire wodes and grete plentee of wylde bestes forto hunt at. Civitot, Nicæa. Heraclea, Iconium.

AND he þat wiH ga anoþer way he schaH ga by þe playnes of Romany costayand þe romayn see. On þat coste es a faire casteH *þat* men callez Florach and it es right a strang place And vppermare amang þe mountaynes es a faire citee þat es called Toursout [1] and þe citee of *Longemaath* and þe citee of *Assere* and þe cite of *Marmistre*. And when a man es passed þase mountaynes and þase felles he gase by þe citee of *Marioch and* by Artoise whare es a grete brigg apon þe riuer of *ferne* þat es called *Farfar* and it es a grete riuer berand schippes and it rynnes riȝt fast oute of þe mountaines to þe cite of *Damasc* And besyde þe citee of *Damasc* es anoþer grete riuer þat comes fra þe hilles of liban whilk men callez *Abbana*. At þe passing of þis riuer saynt Eustace þat sum tyme was called Placidas lost his wyf and his twa childer. Þis riuer rynnes thurgh þe playne of Archades and so to þe reed see. Fra þeine men gase to þe cite of *Phenice* whare er hate welles and hate bathez And þan men gase to þe cite of *Ferne* and betwene Phenice and Ferne er .x. myle. And þare er many faire woddes. And þan men comez til *Anthioche* whilk es Tarsus. [1 fol. 53 *a*] Mopsuesta. Chalchidia Pharpar or Orontes. Abana. Antioch.

.x. myle þeine And it es a faire citee and wele walled aboute *with* many faire toures And it es a grete cite bot it was sum tyme gretter þan it esu owe For it was sum tyme twa myle on lenth and on brede oþer half myle And thurgh þe myddes of þat citee ranne þe water of Farphar and a grete brigg ower it and þare ware sum tyme in þe walles aboute þis citee .ccc. and fyfty toures and at ilk a piler of þe brigg was a toure. þis es þe cheeffe cite of þe kyngdom of Surry And ten myle fra þis cite es þe porte of *Saynt Symeon* and þare gase þe water off Farphar in to þe see. Fra Antioche men gase to a cite þat es called *Lacuth* and þan to *Gebel* and þan to *Tortouse* and þare nere es þe land of *Channel* [1] and þare es a strang casteH þat es called Maubek. Fra tortouse passez men to Tryple by see or elles by land thurgh þe strayt of mountaynes and felles and þare es a citee þat es called *Gibilet*. Fra Triple gase men til *Acres* And fra þeine er twa ways to ierusalem þe tane on þe left half and þe toþer on þe riȝt half. By þe left way men gase by *damasc* and by þe flum Iordan, By þe riȝt way men gase by *Maryn and* by þe land of *Flagramy*. And nere þe mountaynes vnto þe cite of *Cayphas þat* sum men callez þe casteH of Pilgrimes And fra þeine to ierusalem er .iij. day iournez In þe whilk men schaH ga thurgh *Cesaria Philippi* and so to *Iaffe* and *Rames* and þe casteH of *Emaus* and so to ierusalem. Now hafe I talde ȝow sum ways by land and by water þat men may ga by to þe haly land after þe cuntreez *þat* þay com fra neuer-þeles þai com aH til ane ende.

Laodicæa.

Tortosa.

[1 fol. 53 b]

Tripoli.

Haifa.

Cæsarea.

The land journey.

ȝYt es þare anoþer way to ierusalem aH by land and passe noȝt þe see fra fraunce or flaundres bot þat way es fuH lang and perlious and of grete trauaile and þerfore few gase þat way. He *þat* schaH ga þat way he schaH ga thurgh *Almayne and Pruyss* and so to *Tartary*. þis tartary es halden of þe grete Caan of Cathay of

Prussia, Tartary.

wham I think to speke efterward. þis es a fuꝺ iꝺ land and sandy *and* lytiꝺ fruyt berand For þare growes na corne ne wyne ne beenes ne peese ne nanoþer fruyt conable to man forto liffe with, Bot þare er bestez in grete plentee And þerfore þai ete bot flesch̄ withouten breed *and* soupez þe broo And þai drink mylke of aꝺ maner of bestez.

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# Mandeville's Travels

Early English Text Society.

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1923 (for 1916).

Price 15s.

# Mandeville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

BY

P. HAMELIUS,
PROFESSOR OF ENGLISH LITERATURE IN THE UNIVERSITY OF LIÉGE.

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BUNGAY, SUFFOLK.

It is with deepest regret that this volume, completing the edition of *Mandeville's Travels*, is given to the world as the orphaned heir of its scholarly editor. Some months before the great war, Professor Hamelius, of the University of Liége, called on me and expressed his wish to undertake some piece of work for the Society, if a suitable text could be suggested. I bethought me of *Mandeville's Travels* as the most noteworthy link between English literature and Liége, and proposed that he should consider whether he would undertake the task. I heard nothing from him for a time, and during the perilous days of the siege of Liége he was often in my mind. Shortly after, having done his duty manfully, he reported himself as being safe and sound, and working hard at Mandeville in the British Museum. It was not only, however, this Middle English text that claimed his devotion. He wrote an account of the siege in which he had borne his part, and did much to enlighten English readers on Belgian literature and on matters of common interest between his own and this country. He gave some striking lectures to University and other audiences, and became recognised here as almost an unofficial representative of the intellectual life of Belgium. He was keenly alert, open-minded, and most painstaking, and soon gained the affectionate regard of those who knew the tender sensitiveness of the seemingly severe scholar. Throughout the whole period of the war he was constantly at work on what had become his absorbing interest, this edition of *Mandeville's Travels*. Great was his joy when in 1919 Vol. I, the text, was issued by the Society, fittingly dedicated to General Leman, the defender of Liége. The gallant General has passed away; and now, alas, the patriot editor has not lived to witness the publication of the completion of his

labours. For long years to come, this edition of Mandeville will remain as the best memorial of his devotion to learning, and as a touching testimony of the intellectual and cordial relationship between Belgian and British scholars in the midst of calamitous years of stress and strain. By all of us who knew him, Paul Hamelius will be remembered as one too early lost to English learning. We pay a fraternal tribute to his memory.

I. G.

*March 6th*, 1923.

# PREFACE

It is a pleasant duty to thank all those who have kindly helped or advised the editor in his task of trying to put the book of Mandeville and its author in their proper places, somewhere near the outskirts of limbo.

Sir George Warner, who cleared the ground with his masterly Roxburghe Club edition, encouraged one who, as an unknown student, had no claim whatever on his attention, with the utmost liberality. Sir I. Gollancz, Director of Editions of the Early English Text Society, first suggested the work and followed it with constant interest and valuable suggestions. To other friends I have tried to do justice in my notes, but the learning, courtesy and hospitality of the staff of the Library of the British Museum are beyond praise.

As for the shortcomings of the present work, I beg leave to repeat humbly after Ronsard:

> Quand les petits bergers font aux champs une faute,
> Petite, elle ne tire un repentir après.

P. H.

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# Mandeville's Travels

## INTRODUCTION

THE principal authorities are:

Sir G. Warner, in his edition: *The Buke of Maundevil* (Roxburgh Club, 1889).

Albert Bovenschen: *Untersuchungen über Johann von Mandeville und die Quellen seiner Reisebeschreibung* (Zeitschrift der Gesellschaft für Erdkunde. Berlin, Reimer, 1888).

Johann Vogels: *Handschriftliche Untersuchungen über die englische Version Mandeville's* (Crefeld, 1891).

Godefroi Kurth: *Étude critique sur Jean d'Outremeuse* (Memoirs of the Academy of Brussels. Hayez, 1910).

L. Pannier: *Les lapidaires français*, 1882.

### I

### SIR JOHN MANDEVILLE

THE book of *Mandeville's Travels* is so unreliable that it must appear last, if at all, among evidence for its authorship. That an English knight, a physician and traveller, has been buried in Liége in 1372 is attested by his epitaph, transcribed in the fifteenth, sixteenth and eighteenth centuries. The tomb and the church of the Guillemins containing it were destroyed at the time of the French Revolution. Püterich von Reichertshausen (born about 1400) was first in publishing the epitaph in a letter to an Archduchess of Austria, dated 1462: Hic iacet nobilis Dominus Joannes de Montevilla Miles, alias dictus ad Barbam, Dominus de Compredi, natus de Anglia, medicinae professor et devotissimus orator et bonorum suorum largissimus pauperibus erogator qui totum orbem peragravit in stratu Leodii diem vitae suae clausit extremum. Anno Dni millesimo trecentesimo septuagesimo secundo mensis Februarij septimo.[1]

[1] *Zeitschrift für deutsches Altertum*, VI, pp. 31–59 st. 131–135.—Raim. Duellius: *Excerptorum genealogico-historicorum*, libri duo, 1725, pp. 281–282.

About a century later, the Belgian geographer Ortelius copied it again, differing from Püterich in five points: instead of Montevilla he reads Mandeville; instead of Compredi, Campdi; instead of de Anglia, in Anglia; after bonorum he omits suorum; instead of qui totum . . . stratu, he reads: qui toto quasi urbe lustrato; instead of 1372, he makes the date 1371. Püterich's stratu makes no sense, and must be wrong. Camperdi, with a crossed p, may well stand for champ perdu, which the late Prof. V. Chauvin told me was an old name for one of the islands in the river Meuse, near Liége.[1]

From those two versions, the epitaph can be reconstructed and interpreted as follows:

Hic jacet nobilis Dominus Joannes de [Mandeville] miles, alias dictus ad Barbam, Dominus de [Camperdi], natus [in] Anglia, medicinae professor et devotissimus orator et bonorum [suorum] largissimus pauperibus erogator, qui [toto quasi orbe lustrato] Leodii diem vitae suae clausit extremum anno [Domini] millesimo trecentesimo septuagesimo secundo mensis Februarij septimo.

The Latin *professor* may mean one who practises a profession, and *orator* one who prays. If so, we may translate: Here lies the gentle Sir John of Mandeville, knight, otherwise named with the Beard, lord of Champ-perdu, born in England, practitioner of medicine and very pious in his prayers and very liberal in giving of his property to the poor. After viewing nearly all the world, he ended the last day of his life at Liége in the year of Our Lord one thousand three hundred and seventy-two on February seventh.

The epitaph was again copied in the seventeenth century by an English priest of Liége called Edmund Leukner (identified by Sir G. Warner with the name of Lewknor) and printed in Pitseus (John Pits): *Relationes historicae de rebus anglicis*, 1619, p. 511. John Weever, who is reported to have visited Liége, prints it in his *Ancient Funeral Monuments*, 1631, p. 567. It was again transcribed and published by Pierre Lambinet: *Recherches . . . sur l'origine de l'imprimerie*, Brussels, 1799, p. 302. One more eye-witness claims to have seen it: the Rev. Charles Ellis, in a letter dated 1699 (*Philosophical Transactions*, XXIII., 1703, p. 1418).

The authority of the epitaph, while quite convincing in itself, is still strengthened by two documents referring to real property and its holders in the city of Liége. The earlier, dated 1386, about

[1] Ortelius: *Itinerarium Gallo-Brabanticum*, Leiden, 1630, p. 212.

fourteen years after the English doctor's death, describes him as a former inmate of a house under the name of "Mestre Johan ale Barbe." In 1459, the same house is again mentioned as the one "la Mandavele ly chevalier d'Engleterre qui avoit esteit par universe monde solloit demoreir, qui gist a Willmins," *i. e.* where Mandavele (*sic*) the knight of England, who had been through all the world, used to dwell, who now lies in [the church of the] Guillemins.[1] No better confirmation could be desired. Those three early and authentic documents agree in omitting the name John of Burgoyne, often accepted as the doctor's real name, and in making no mention of his ever being an author.

After this evidence, the reports of chroniclers are of small importance, as they chiefly repeat what they knew from the epitaph. An early example is Raoul de Rivo, who died in 1403, and may therefore have known Mandeville personally. In his continuation of Hocsem's chronicle, he writes: Hoc anno [1367] Joannes Mandevilius natione Anglus vir ingenio et arte medendi eminens qui toto fere terrarum orbe peragrato tribus linguis peregrinationem suam doctissime conscripsit, in alium orbem nullis finibus clausum, longeque hoc quietiorem et beatiorem migravit 17 Novembris. Sepultus in ecclesia Wilhelmitarum non procul ab moenibus civitatis Leodiensis.[2] Rivo's dates are wrong. Moreover, his statement is open to two objections: it repeats what may be read in the epitaph and in the mendacious book of Travels; it maintains what is demonstrably untrue: for the three versions (French, Latin and English) cannot be by the same hand, as the English contains many mistranslations from the French. The later chroniclers adduced by Bovenschen and Sir G. Warner are equally worthless as witnesses. The references are:

Cornelius Zantfliet: *Chronicon*, printed in Martène et Durand: *Amplissima collectio*, 1729, t. V., p. 299.

Hartmann Schedel: *Chronik* (Koberger, Nuremberg, 1493, fol. ccxxvii.).

Werner Rolevink: *Fasciculus temporum*, printed in Pistorius: *Scriptt. Germanici*, II., p. 564.

John Bale: *Scriptorum illustrium maioris Britanniae catalogus*. 1557, II., p. 478.

[1] Both documents are printed in Gobert: *Les rues de Liége*, 1901, Vol. IV., pp. 201–203. His misprint *mort*, instead of *avoit*, has been kindly pointed out by M. Lahaye, archivist.

[2] Chapeaville: *Gesta pontificum leodiensium*, Vol. III., p. 17.

Anton. Meyer: *Commentarii sive annales rerum flandricarum.* Antwerp, 1561, lib. XIII., p. 165.

Hadrian Barlandus: *Rerum gestarum a Brabantiae ducibus historia.* Cologne, 1603, pp. 138–139.

Leland: *Commentarii de Scriptt. Britannicis,* 1709, t. II., p. 366.

Bergeron: *Voyages faits principalement en Asie,* 1735.

C. Schönborn: *Bibliographische Untersuchungen über die Reisebeschreibung des Sir John Mandeville.* Festschrift, Breslau, 1840.

Franc. Zambrini: *I viaggi di G. da Mandavilla,* Bologna, 1872.

Lorenzen: *Mandevilles Rejse.* 1882.

Sir G. Warner's Life of Mandeville in the *Dictionary of National Biography.*

A Christian name, John, a surname, de Mandeville, and a descriptive nickname, With the Beard, might be deemed sufficient for one man. Nevertheless, a fourth and fifth name, de Bourgogne and de Bordeaux (de Burdegalia), are found connected with the other three in writings of doubtful authority. First in a passage of the lost fourth book of the arch-romancer d'Outremeuse's *Mirror of Histories,* next in d'Outremeuse's French *Trésorier de Philosophie naturelle* (Bibl. Nat. Fonds français 12326), last in a Treatise of the Plague, extant in Latin, French and English (L. Delisle, *Cat. des MSS. Libri et Barrois,* 1888, p. 252). On the significance and value of those two additional names no one appears to have shed any light. That a book of medicine, such as the above treatise of the plague, and one of natural philosophy, such as the lapidary, should be the work of a man described in his epitaph as "medicinae professor" is not improbable.[1]

We can now take leave of Sir John Mandeville, having made ourselves acquainted with his nationality, his profession, his character as a traveller and the date of his death. The origin of the two scientific books ascribed to him and of his multifarious surnames we leave for historians of medicine to discuss. As to his connection with the fictitious book of Travels, there may possibly be a clue to it in the Latin vulgate version, which opposes the physician Master John with the Beard to the knight Sir John

[1] Is. del Sotto: Le lapidaire du XIV^me^ siècle, d'après le traité du chevalier Jean de Mandeville. Vienne, 1862.

Mandeville, thus splitting into two doubles the names of one individual. In Chapter VII. of this version Sir John writes of his stay at Cairo: Porro ego in curia manens vidi circa soldanum unum venerabilem et expertum medicum de nostris partibus oriendum. Solet namque circa se retinere diversarum medicos nationum, quos renominande audierit esse fame. Nos autem raro invicem convenimus ad colloquium, eo quod meum servicium cum suo modicum congruebat. Longo autem postea tempore et ab illo loco remote, viz. in Leodij civitate composui hortatu et adiutorio eiusdem venerabilis viri hunc tractatum, sicut in fine huius tocius operis plenius enarrabo.—While I stayed at court I saw about the soudan a venerable and able physician hailing from our country. For he uses to keep about him physicians of various nationalities, whose reputation has reached his ears. We two had but few opportunities for conversation, as my duties were widely different from his. A long time after, and a long distance away, viz. in the city of Liége, I by the advice and with the assistance of the same worshipful man composed the present treatise, as I shall more fully tell at the close of the whole book.

The sequel of the tale is given in Chapter L.: Itaque anno a nativitate Domini Jesu Christi m.ccc.lv. in repatriando cum ad nobilem Legie seu Leodii civitate[m] permansissem et pre gravitate ac arteticis guttis illuc decumberem in vico qui dicitur basse sauenyr, consului causa convalescendi aliquos medicos civitatis et accidit Dei nutu unum intrare phisicum super alios etate simul et canicie venerandum ac in sua arte euidenter expertum qui ibi dicebatur magister Iohannes ad Barbam. Is ergo cum pariter colloqueremur interseruit dictis aliqua per que tam nostra invicem renovabatur antiqua noticia quam quondam habueramus in Cayr egipti apud Calahelich soldani prout supra tetigi .vij. ca[pitulo huius] libri. Qui cum in me experientiam artis sue excellenter monstrasset adhortabatur ac precabatur instanter ut de his que videram tempore peregrinationis mee per mundum aliqua digererem in scriptis ad legendum et audiendum pro utilitate posteris. Sic quoque tandem illius monitiis et adiutorio compositus est iste tractatus de quo certe nihil scribere proposueram donec saltem ad partes proprias in anglia pervenissem. Et credo premissa circa me per providentiam et gratiam dei contigisse. Quum a tempore quo recessi duo reges nostri anglie et francie non cessaverunt invicem exercere prelia, destructiones depredationes insidias et interfectiones

inter quas nisi a Domino custoditus non transissem sine morte vel mortis periculo et sine criminum grandi cumulo. Et nunc ecce anno egressionis mee xxxiij. constitutus in leodiensi civitate que a mari anglie distat solum per duas dietas audio dictas dominorum inimicitias per gratiam Dei compositas. Quapropter et spero ac propono de reliquo secundum maturiorem etatem me posse in proprijs intendere corporis quieti animeque saluti. Hic itaque finis sit scripti, etc.[1]

In the year 1355 after the birth of Our Lord Jesus Christ, while I was travelling home, I stayed near the noble city of Liége and was there laid up by disease and arthritic gout in the ward called Basse Sauvenière. For my recovery I consulted some doctors of the town, and by God's will it happened that one physician came in who was more venerable than the rest through his age and hoary hair and evidently expert in his art. He was there called Master John with the Beard. Now as we were conversing together he dropped some remarks by which we renewed our mutual acquaintance which we had at Cairo in Egypt in the soudan's castle, and which I touched upon in Chapter VII. of the present book. While displaying his knowledge of his art to my benefit, he admonished and prayed me instantly that I should reduce to writing something of what I had seen while roaming through the world, that it might be read and heard for the use of posterity. So at last, through his advice and with his assistance, the present treatise was composed, of which I intended to write nothing until I finally reached my own country in England. And I believe that the above adventures happened to me by God's providence and grace. For from the time when I started travelling, our two kings of England and France did not cease to wage mutual war, destruction, depredation, ambushes and killing which I could not, but for divine protection, have passed without death or peril of death, or without great accumulation of evils. While now, thirty-three years after my departure, dwelling in the city of Liége, which lies only two days' journey from the English sea, I learn that through the grace of God the abovesaid enmity of those lords has been settled. Therefore I hope and intend, for the rest of my riper years to be able to attend to the rest of my body and to the salvation of my soul at home. Here then is the end of my writing, etc.

[1] Mandeville, *Itinerarius*, black letter, no date. British Museum press mark: G 6700.

Can a grain of truth be discerned under this story, which contradicts our English version (p. 210)? As the fictitious journey ends in 1356, it was some years before the peace of Brétigny (1360) between Edward III. and John the Good of France. Probably the book was actually written after the peace, as the *Itinerarius* hints. Perhaps the English doctor and traveller, when settled at Liége, advised and helped the younger Jean d'Outremeuse in the composition of a work dealing with Eastern geography and intended to serve certain political interests in England. So much we may venture to guess, but cannot hope to demonstrate.

It may help further research to point out that a surgeon named Henri de Mondeville lived in the early fourteenth century and attended the French armies in Flanders in 1301, and that the name Mandeville occurs again in the annals of the medical profession to the north of Liége, in the Dutch province of Guelders in the fifteenth and sixteenth centuries. At Dordrecht in the west of Holland was born about 1670 another medical man connected with English literature and with the progress of freethought, Bernard Mandeville, the author of the *Fable of the Bees*. Whether those worthies belong to the same stock we have not examined.

What the French and English versions of the book of Travels tell about its authorship is hardly worth considering. No doubt a convicted liar may occasionally speak the truth, only in such a case he would not openly contradict himself. Now the book reports that it was shown to the pope in Rome when there was no pope in Rome (p. 210, l. 1), and that it was afterwards written (p. 210, l. 31), as the French has it, in Liége. This is as incredible as the Latin quoted above. All that can be admitted is that d'Outremeuse (born 1338) may have known Mandeville (died 1372), and as there is in Paris a French MS. of the Travels dated 1371, that the traveller and doctor may have winked at the use of his name in a fictitious itinerary. The question why a book made by one man should have circulated under the name of another, who was alive to disown it, is difficult to solve. Strange instances of hoaxes perpetrated in d'Outremeuse's *Mirror of Histories* have been adduced by Prof. Kurth, but for fathering the book of Travels on the Englishman he may have had a practical and sensible reason. Its bold attacks on the dogmas and discipline of the Church might arouse the resentment of the ecclesiastical authorities. By concealing himself

behind the mask of an assumed name he could shelter himself from possible persecution.

To be complete, we translate from a quotation by S. Bormans the strange fable of Mandeville's death and identity preserved from the lost 4th part of d'Outremeuse's *Mirror:*

In 1372 died at Liége on the twelfth of November a man who was greatly distinguished for his birth. He was content to be known by the name of John of Burgundy, called With the Beard. He, however, opened his heart on his death-bed to Jean d'Outremeuse, his gossip, whom he appointed his executor. In truth, he entitled himself, in the deed of his last will, Sir John Mandeville, knight, Earl of Montfort in England and lord of the isle of campdi and of the castle Pérouse.[1] Having, however, had the misfortune of killing in his country an earl whom he does not name, he bound himself to travel through the three parts of the world. Came to Liége in 1343. Issued as he was from very high nobility, he loved to keep himself hidden. He was, moreover, a great naturalist, a profound philosopher and astrologer, especially adding a very singular knowledge of physics, rarely making mistakes when he told his opinion about a patient, whether he would recover or not. When dead at last, he was buried with the brethren Wilhelmites, in the suburb of Avroy, as you have been able to see more fully above.[2]

## II.

### Jean d'Outremeuse

Jean d'Outremeuse, in all probability the real author of the Travels, has been stripped of many borrowed plumes by modern criticism. He had no right to the aristocratic name and pedigree of Des Pres. "Né le 2 janvier 1338, il entra dans la cléricature, c.à.d. qu'il fut tonsuré et porta le costume ecclésiastique, sans d'ailleurs jamais recevoir les ordres. Mari de Catherine Martial, qui lui survécut, il en eut un fils qui devint 'chanoine de Liége'" —that is, not of the Cathedral chapter, which had a share in the Government of the Episcopal Principality, but of some one of the seven collegiate churches. "Lui-même se dit 'clerc liégeois, notaire

[1] The late Prof. Chauvin thought of Pierreuse, an old and erewhile respectable street of Liége.

[2] Bormans's *Introduction to the Mirror of Histories*, 1887, p. cxxxiii.

public, audiencier et comte palatin'"—a non-aristocratic title, belonging to legal officers in certain Bishops' Palaces. "Il remplissait auprès de la cour de l'official des fonctions qui . . . devaient présenter une certaine analogie avec celle de greffier."[1] He died November 25, 1400; his obit, dated on the next day, has been printed by Bormans (*Bulletin*, etc.).

Our reasons for ascribing the Travels to him do not amount to absolute proof, and rest merely on strong circumstantial and internal evidence. Similarity of contents, tone and spirit between two books may go a long way towards proving common authorship, and the Travels have many passages and features in common with the authentic *Mirror of Histories*.

The contents of Friar Odoric de Pordenone's *Travels in the Far East* have been conveyed wholesale into both works, being attributed to Sir John Mandeville in one case and to Ogier the Dane in the other (Vol. III., pp. 56–67 of the *Mirror*). Minute coincidences have been pointed out in our notes, such as the blunder of letting the four different kinds of wood in the True Cross grow from three seeds (note to p. 7, l. 24). It is hardly possible that such a mistake has been committed independently by two writers. Large as is the number of examples mentioned in the notes, it might be increased by a systematic search.

Another argument has been reached separately by Prof. Gustave Charlier, of the University of Brussels, and by myself. In Vol. IV. p. 587 of the *Mirror*, d'Outremeuse writes that he will not tarry to describe Tartary, because he has fully discussed that country elsewhere. S. Bormans (p. xc of his *Introduction*, 1887) remarks that the *Trésorier de Philosophie naturelle* contains no such account. Now the *Mandeville* does, especially in Chapter XXV., which narrates the foundation by Jenghiz Khan of the Tartar empire. In so far as a statement by d'Outremeuse is worth any notice, this would amount to an indirect avowal of authorship.

Taken singly, each of the above arguments is inconclusive. Put together, they become very strong. It is hardly becoming for an editor to boast of having copied a French and an English MS. of *Mandeville* with his own hand, and devoted years to collecting and considering the evidence, yet the impression gained by him as the

[1] Kurth, as above, following Bormans, *Introduction to d'Outremeuse*, pp. vi *seq.*, and *Bulletin de la Commission Royale d'Histoire*, 5e série, t. I., pp. 282 *seq.*, 1891.

result of such work may claim a scientific value, unless he has grown biased by focusing his attention on one point. With this proviso, I may state that to me d'Outremeuse appears as the only possible author of Mandeville: his attacks on the Papacy (in the *Mirror*, Vol. V., p. 165, the pope and cardinals are accused of taking bribes from John Lackland) evince Wycliffite tendencies in agreement with the dedication of the Travels to Edward III. His indecencies betray a coarse mind fed on Medieval fabliaux. The mockery of the heroic conventions of the romances, especially of the Alexandrian and Crusading epics, shows a memory conversant with wonderful adventures in the Near and in the Far East and a satirical contempt for their religious enthusiasm. Now such characteristics are not uncommon in the fourteenth century: if it were permissible to name Chaucer in the same breath with the author of *Mandeville*, their mental attitudes might in some respects be compared.

But where d'Outremeuse cannot be matched is in his capacity for mixing and confusing truth and untruth. His spirit is too grovelling for high fiction, for the creation of a fair imaginary world. All the elements of his romancing are prosaic and vulgar. But he puts them together with brazen audacity, disfigures or invents proper names, alters numbers and circumstances, to the despair of those honest commentators who have traced him to his sources. No plagiarist has pilfered more unscrupulously, and yet he always reasserts his fickle originality by his knack of distorting the texts from which he borrows. This was partly deliberate deceit, but it might also spring from carelessness in copying, from trusting a slippery memory, or even from a peculiar notion of an author's rights and duties. Whether his motives were purely mercenary, or whether he obeyed an original impulse, his chief aim was to entertain while pretending to impart solid historical or geographical information. Dry facts he collected in abundance from Boldensele's pilgrimage to the Holy Land, from Odoric's two accounts of his travels in Palestine and in the Far East, from Haiton of Armenia's *Flower of Histories*. But he spiced them by means of fabulous details drawn from the romances of Eastern adventure which deal with Alexander the Great's expeditions to Persia and India, and with the experiences of Godfrey of Bouillon and his companions among the Saracens. The influence of the Medieval epic is felt in the manner as well as in the matter of the

*Mandeville.* It has been pointed out to me by an English poet of distinction that its prose style is rhythmical and balanced, and that it somewhat retains the movement of poetry. Prof. Kurth, the principal authority on Jean d'Outremeuse, finds him a faithful imitator of the mannerisms and conventions of the minstrels.

This brings us to a hitherto unsolved riddle in the work of the notary of Liége. It is denied by no one that he composed epics and romances in verse, as he writes himself: "Toute les giestes et histoires que je ay fait, je les fis et formay anchois que je. translatasse et metisse en chest ches miens croniques, car je n'avoie nulle pensée de translateir, por xx. années près; si que je fis mes histoires toutes plaines" (*Miroir des Histoires*, Vol. III., p. 402).

Although the meaning of the last word is open to dispute, the general sense is clear: All the gestes and histories that I have made I made and shaped before transferring and putting them into these my present chronicles, for I had no thought of transferring for wellnigh twenty years; so that I made my histories all plain. From this statement it has been rightly concluded that the *Mirror of Histories*, a huge chronicle in prose, is the work of his later years, and that during his first twenty years of authorship he wrote historical works in rhyme, dealing in part with the same matter as the *Mirror*. One such poem, the *Geste de Liége*, is extant and has been printed along with the prose. Where are the others?

The liar himself declares, speaking of Ogier the Dane: "Toutes ses chouses sont declareis en la novelle gieste que nous meisme avons fait sour Ogier" (*Mirror*, Vol. III., 1873, p. 111). All these things are set forth in the new geste that we have ourselves made on Ogier. No trace of this has been discovered, although a graduate of Liége University, M. Edgar Renard, in a manuscript dissertation, has done his best to search for it. But Ogier appears in some French and Latin versions of the *Mandeville* as a conqueror of India and as protector of Christianity there. In the *Mirror*, Ogier is put in the place of Odoric as a traveller in the Far East. Here we have one more point of contact between d'Outremeuse and the *Mandeville*. Elsewhere in the *Mirror*, d'Outremeuse writes that he will not tell the full story of the Crusades, because it is contained in the gestes or romances. The Crusade happened "ensi que li romans qui son fais de Godefroit de Builhon deviseit, qui s'accordent asseis as croniques; et partant de cel histoir je l'envoie à romans de Godefrois, excepteis

aliquant fais dont je parleray quant temps serait" (*Mirror*, Vol. IV., 1877, p. 290). The Crusade took place as the romances which have been made about Godfrey of Bouillon relate, which agree well with the chronicles. And therefore I send [the reader] from this history to the romances of Godfrey, excepting some events that I shall discuss when the time comes.

Now two romances of Godfrey are known, one printed in fragments by Paulin Paris and by Hippeau, under the titles of *La Chanson d'Antioche*, *Le Roman du Chevalier au Cygne et de Godefroid de Bouillon*, and *La Chanson de Jérusalem*. This may be put out of court. The other is a lengthy *rifacimento* of the late fourteenth century printed by de Reiffenberg and fully discussed by Paulin Paris in Vol. XXV., pp. 507, etc., of the *Histoire littéraire de la France*, along with its two sequels, the *Baudouin de Sebourc* printed by Bocca and the *Bâtard de Bouillon* printed by Scheler. We accept the conclusion of Paulin Paris, that the latter three, forming a monstrous whole of many thousands of lines, are by one hand, and that this hand is that of an author of Liége, who wrote in the second half of the fourteenth century. Here, then, is a huge body of pseudo-historical verse about the fabulous East, composed in Liége by an author not yet identified. On the other hand, we miss the unidentified verse of Jean d'Outremeuse, supposed to deal with Ogier the Dane, the conqueror of the fabulous East, and one of the characters in the second part of *Mandeville's Travels* (Latin and French). What stands in the way of giving the unwieldy trilogy, *Godfrey of Bouillon, Baldwin of Sebourc*, and the *Bastard of Bouillon*, to d'Outremeuse himself? The lack of direct evidence, for while claiming to have made many gestes and histories, he does not expressly state that he dealt with the cycle of the Crusades.

As for the internal evidence, without overrating its value, it must be confessed that it points to single authorship of the trilogy, the *Mirror* and the *Travels*. What Paulin Paris writes of his anonymous minstrel of Liége, and Prof. Kurth of the chronicler, d'Outremeuse applies equally to our book of *Travels*. The opinions and idiosyncrasies found in them, their anti-clericalism, their cynicism and licentiousness, their relentless mockery of courtly love and religious enthusiasm, joined to a boundless admiration for physical strength and for impossible feats of arms, their cringing reverence for high rank, for wealth and sounding titles,

in fact, all their characteristics, mark them as the work of one man. The three seem to be by a single plagiarist who had read extensively in historical and geographical lore, who indulged in fantastic descriptions of the Holy Land, of Persia, India and Tartary, who adorned them with accounts of monstrous men and beasts drawn from Vincent de Beauvais' *Mirror of Nature*, and who mixed and disguised his borrowings with shameless audacity. It is beyond doubt that they were composed at Liége during the same period. Is it at all likely that two literary twin-brothers and forgers were busy side by side in that small Episcopal city? One argument against single authorship is the great aggregate bulk of those writings, which may be thought to lie beyond the power of a man who had to attend to his duties as an officer of the law courts. But the very uniformity of his sources and of his matter made it possible to use the same materials over and over again. A glance at the notes in the present volume will show how often one passage in the *Mandeville* duplicates another. On perusing the trilogy, and the *Mirror of Histories*, numberless cases of such duplication will occur. Let us single out two, which bear on d'Outremeuse's attitude to science and religion. On p. 122 of the *Travels*, a voyage of circumnavigation is described in which a man reaches his own country after going all round the world. Similarly, in the fourteenth-century Crusading epic, a party starting from Jerusalem reaches another forest of Ardennes and another castle of Bouillon at the other end of the earth (see note).

The almsgiving to beasts of p. 137 of the *Travels* is also alluded to in the epic. Here the Christians are blamed by a Saracen for giving to the poor the remnants of food that ought to be kept for dogs, and the abbot Gerard of St. Trond justifies the Christian practice.

Such examples show that, in many respects, the epic, the *Travels* and the *Mirror* are one, and we cannot but believe them to be by one hand.

## III

### Political Significance of the Travels

The dedication of the *Travels* to Edward III. does not occur in any English text or in all the French ones. We print it from

Warner, p. xxix. It is also to be found in the *editio princeps* of the *Travels* (1725), p. 385, and in Halliwell's reprint of 1866, p. xi: Principi excellentissimo, pre cunctis mortalibus precipue venerando Domino Edwardo, Divina Providentia Francorum et Anglorum regi serenissimo, Hibernie Domino, Aquitanie Duci, Mari ac ejus insulis occidentalibus dominanti, christianorum eufamie et ornatui, universorumque arma gerentium tutori, ac probitatis et strenuitatis exemplo; principi quoque invicto, mirabilis Alexandri sequaci, ac universo orbi tremendo; cum reverentia, non qua decet (cum ad talem et tantam reverentiam minus sufficientes exstiterint) sed qua parvitas et possibilitas mittentis et offerentis se extendunt, contenta tradantur.—To the most excellent prince, to be chiefly reverenced above all mortals, to the Lord Edward, by Divine Providence most serene king of France and England, lord of Ireland, Duke of Aquitaine, ruler of the sea and of its Western Islands, credit and ornament of Christendom, patron of all men at arms and pattern of probity and strength, also to the unconquered prince, follower of the wonderful Alexander, to be feared by the universe, the contents of this book are offered, not with fit reverence, for they would prove inadequate for such a great and noble object, but so far as the insignificance and power of the sender and dedicator extend.

Sir G. Warner regards this as an interpolation, because it does not appear in the best manuscripts. To us it seems genuine, implicitly putting the King above his enemy the Pope ("above all mortals"), praising the world-conqueror Alexander, often mentioned in the *Travels*, and admitting the frivolous character of the book itself. It should be noted that the writer does not claim to have travelled or to be a subject of the English or French crown. Liége was an Imperial fief. If d'Outremeuse wrote this, he was no doubt paid for it.

The date when the *Mandeville* was finished cannot be later than 1371, as a manuscript bearing that date is said to be extant in Paris. If we accept the dedication as genuine, the year 1366, when King Edward repudiated the Pope's supremacy over the realm, is a probable one. It comes soon after 1362, for which see note to p. 146, l. 26. The reference to the peace of Brétigny (1360) in the *Itinerarius* would put it still further back. In 1366, Jean d'Outremeuse was twenty-eight years old, and Sir John Mandeville still had six years to live. If the *Travels* were part

of an anti-Papal campaign of popular agitation, they would be turned into English almost at once, for the Wycliffites knew the importance of addressing the people in their mother tongue. The choice of an English name for the imaginary protagonist of the *Travels*, and even the choice of an author of Liége for supporting the English policy against the Pontifical See, would be easily accounted for. Was not Jean le Bel, the chronicler and servant of Edward in his wars, a native of the Principality of Liége, and was he not one of the models and sources for d'Outremeuse's, as for Froissart's chronicles?

Our theory, first put forward in the *Quarterly Review* (April 1917), that the *Travels* are an anti-Papal pamphlet in disguise, rests primarily upon the allusions to the Papacy, eleven in number, contained in the text. Some of these do not allow of any definite conclusions, such as the four comparisons between the Pontifical dignity and various heads of other churches, the Patriarch of Constantinople (p. 11, l. 25), the Caliph of Muhammadans (p. 27, l. 10), the Patriarch of St. Thomas in India (p. 184, l. 21), and the Lobassy or Grand Lama of Tibet (p. 205, l. 17). Others hint, without open blame, that the popes have altered the rites of the Early Church: auricular confession is described as an invention of the Holy Fathers (p. 80, l. 16 and note), and they are said to have added to the text of the mass (p. 200, l. 3). The report that Athanasius was put in prison by a pope for composing his creed (p. 96, l. 27) can hardly be interpreted as complimentary to the Roman See. Much more aggressive than this is the passage about the quarrel between Pope John the XXIInd and the Greeks (pp. 11–12). Accusations of pride and avarice are levelled against John, and the letter of defiance addressed to him is worthy of the Wycliffites. An open charge of simony is levelled at the Pontiff himself in the sentence: For now is Simon king crowned in Holy Church (p. 12, ll. 21–22, and see note). Slyer, though no less impudent, is the claim that the mendacious *Travels* have been "affirmed and proved" by Our Holy Father (p. 210, l. 17). The eleventh and last instance is open to dispute and a matter of hypothesis. A prophet is credited with the pronouncement that "Out of Babylon shall come a worm that shall devour all the world" (p. 73, l. 20). As no such sentence has been traced in the prophetical books of the Bible, we may suspect a Wycliffite war-cry against the world-power of the New Babylon or Rome.

Other allusions to religious matters, to the various sects of Christianity, to the beliefs of Jews, Muhammadans and heathens of various lands, must be read in the light of the statements discussed above, always remembering that the propagandist prefers innuendo to direct statements, and that it was a dangerous thing to defy the power of the Church barefaced. It is not impossible that the account of Buddhist almsgiving to beasts (p. 137, ll. 5-36, and note) hides a satire on the doctrine of Purgatory and on the sale of indulgences. That certain savages delight to drink human blood and call it dieu (*i. e.* god, p. 129, l. 26) may or may not be a satire against the dogma of transubstantiation. Many similar cases are discussed in the notes. On the whole, they bear out the interpretation of the book as a more or less veiled libel against the Roman Church.

## IV

### The Texts

A full enumeration of the manuscripts of the French original text of the *Travels*, listed by J. Vogels, will be found in Roehricht's *Bibliotheca Geographica Palaestinae*, 1890. No critical edition is in existence. A reprint from two MSS. in the British Museum (Harley 4383 and Royal 20 B. x), with variants from others, is accessible in the Roxburgh Club edition. A modernised French text, cut down to about one-fifth of the original, is to be found in Bergeron: *Recueil des Voyages*, The Hague, 1735.

Dr. Vogels has proved the existence of two independent English translations of the *Travels*, testifying to their wide popularity in the country of John Wycliffe. Of these translations one, preserved in two MSS. (E. Museo 116 and Rawlinson D. 99 in the Bodleian), is called by him E.L. = Englisch Lateinisch or Anglo-Latin, as it is from a Latin version, and the other, E.F. = Anglo-French, is from the French original. The variations between several copies of the latter are so striking that they were long believed to be by several Englishers. But the method applied by Dr. Vogels seems incontrovertible. He assumes that no man is likely to mistranslate what has already been correctly interpreted. One convincing example occurs on p. 56, ll. 27–28. D'Outremeuse there describes the signs of the Zodiac as "signes du ciel," signs of the sky. The

Englisher misread "cygnes," swans, and wrote "Swannes of heuene." That this blunder arose from the French is undeniable. No reviser or corrector could possibly have introduced it. It not only bears the stamp of an original translator, but of one who distinguished himself by his ignorance and stupidity. Another example is that on p. 72, l. 3. D'Outremeuse wrote about *nonains cordelières*, i.e. Franciscan nuns. The Englisher misread the c. as the numeral 100 and wrote "Nonnes of an hundred ordres." By these two examples the capacity of the original Englisher may be gauged. It is not surprising that his blunders should have invited emendation, and that more sensible and more cultivated scribes should have confronted his work with one of the many French copies and removed the worst faults. But the modern editor does not go to the *Mandeville* for accurate information; he wants the text as it came from the earliest translator's hand, testifying to the state of mind of the anonymous individual who first turned it into English, and to the wants and shortcomings of his fourteenth-century readers. Therefore he prefers the imperfect Cotton Titus c. XVI. version to the more correct Egerton 1982 printed by Sir G. Warner. For signes du ciel, the Egerton has: signez of þe firmament; the nonains cordelières it simply omits.

Sir G. Warner chose the Egerton MS. for three reasons:—1. the Egerton was still unprinted, while the Cotton was accessible in the 1725 edition and in several reprints from that, *e.g.* Halliwell's (London. F. S. Ellis, 1866). 2. It is in a more Northern dialect, and therefore interesting to the philologist. 3. Its mistakes are fewer.—The former two reasons have lost their importance, since Sir G. Warner's edition is in print. The last is not convincing after Dr. Vogels has proved that the Egerton version is a composite one, accepting the main body of the text from Cotton, with minor variations, and filling a large gap (corresponding to p. 22, l. 3 to p. 41, l. 21 of the present edition) from the Anglo-Latin version discovered by Vogels. Cotton, then, although it has lost a few pages (our pp. 212–217), remains the only practically complete and consistent, as well as the most original text. An earlier pedigree of the various English texts, constructed by Dr. Nicholson and accepted by Sir G. Warner, is thus proved to have no foundation in fact.

We are then compelled to agree to the strange principle that the test of authenticity lies not in the correctness but in the very

excess of the blundering, for a demonstrably and intentionally misleading French original by the arch-romancer d'Outremeuse has been Englished by an ignorant and careless translator. Wherever the present editor felt tempted to correct the Cotton manuscript, he either found, on comparing with the two Brussels manuscripts and with the printed Harley text, that d'Outremeuse himself was responsible for the misstatement, or that the translator had erred through incompetence. Very few errors, pointed out in the notes, may be due to the copyist or copyists who intervened between the original and the Cotton MS. Even here, there can be no certainty, as the Englisher was quite capable of any lapse of spelling and grammar, in addition to the many fantastic mistranslations that are undoubtedly his own. A difficult problem is raised by the cases of words correctly rendered in one passage and misinterpreted in another. Can we believe that the same man knew the meaning of a French word one day and forgot it on the morrow? Other explanations are more probable. 1. His French manuscript might be faulty, as in the confusion of *signes* with *cygnes* or in that of *cordeleres* and *c. ordres*. 2. The context might help in one case, and hinder in another. 3. His slovenliness is so obvious, that it suffices to account for doubtful examples. For all these reasons, the task of the would-be improver is a hopeless one, and we had to confine ourselves to honestly supplying readers with the original data and to banish the fruits of our own wisdom to the notes. In this we took warning by the example of the learned Scheler, who closes his commentary on the *Bâtard de Bouillon* with a sigh of regret at having too much normalised his text. No variants could be printed in the footnotes because the difference between the English MSS. is too great. The list of those MSS. has twice been printed by Dr. Vogels: once in his paper of 1891, and once in Roehricht. I have only seen those in London, Oxford and Cambridge.

As the first duty of a student who undertakes to edit a translation is to master its original, and as only a diplomatic reprint of the Anglo-French Harley 4383, supplemented by Royal XX B.x, with variants from Sloane 1464 and Grenville XXXIX., is accessible in print, I have copied Brussels 10420–5, a text recommended by Vogels as among the best, but full of crabbed abbreviations, and I have checked it with Brussels 11141, which is inferior, but in a plain hand. The Cotton version I have found faithful to the

Anglo-French Harley text, when the Englisher did not fall a victim to his peculiar weaknesses. The mistranslations are interesting in showing how slavishly, and with what complete disregard of both the French and the English idiom, the work has been done.

In Sir G. Warner's description of the Cotton MS. we have nothing to alter: "It is a small quarto measuring 8½ by 6 inches, with 132 leaves. The text is written in a neat, well-formed hand, varying somewhat in parts (more especially at folio 119) but not enough to make it certain that more than one scribe was employed. The ornamentation is very simple. There is a large initial in gold, on a red and blue ground, at the beginning, and the other initials are in blue, filled in and flourished with lines in red. The text is divided into chapters by rubricated titles, without numeration." The date conjecturally assigned to it is 1410–1420. Although not a word is illegible, some letters are so much alike as to be practically identical: so c and t, n and u (mendinant may be read mendiuant, cf. mendif). Even e and o are sometimes hard to distinguish. A curl after final r often means nothing: clere' = clere. The question has been raised whether a crossed ℍ should be read ll or lle. We agree with Prof. Kern that the crossing in this case is of no phonetic or grammatical importance. It might have been altogether disregarded in copying.

## V

### The Sources

The sources of the *Mandeville* have been traced by Sir G. Warner and Dr. Bovenschen, until all but a few pages have been proved to be stolen from some older book, and until all probability of the author having seen with his own eyes and described from his own experience has disappeared. It seems, then, as if nothing were left for following commentators to do but to repeat what has been said before them. This is not so. In their zeal for unmasking the plagiarist and in the fulness of their learning those two scholars have not been content to measure the extent of their author's reading. They have pursued many of the traditions collected by him to their remote origins in classical and Jewish antiquity, thus attributing to him a wider and more solid erudition than he

possessed. On the other hand, they have taken too little account of his familiarity with romances in the vernacular, especially those about the Crusades and about Alexander the Great. Finally, they have insufficiently stressed the use made by him of Vincent of Beauvais's encyclopaedia, both of natural philosophy (*Speculum Naturale*) and of history (*Speculum Historiale*). None of the three principal sources of the Travels, William of Boldensele's pilgrimage to the Holy Land, Friar Odoric de Pordenone's travels to Palestine and to the Far East, William of Tripoli's account of the Saracens (*De Statu Saracenorum*), is included in Vincent, but most of the other books, historical and scientific, plundered for the *Mandeville*, have been excerpted by him. Where the commentators refer to Pliny, to Solinus, to Isidor of Seville, to Honorius' *Imago Mundi*, it is certain that d'Outremeuse never went beyond what he learned at school or could read in his encyclopaedia. If we fail to identify the exact wording of the passage in Vincent, we may assume that d'Outremeuse took liberties with his model or that he used a copy somewhat different from our present printed editions. The names of Vincent's authorities he found carefully noted in each chapter. The fabulous history of Alexander, *e. g.*, is told in the *Mirror Historial*, Book IV. The *Historia Alexandri*, Justinus, Valerius, Quintus Curtius, Martianus, Orosius, the *Epistle of Alexander*, Seneca, the correspondence between Alexander and Didimus, are quoted in turn. This enabled d'Outremeuse to refer glibly to them all.

It is no less certain that, as a reader and writer of Gestes or romances, he knew some verse epics in Middle French, probably the *Alexander* edited by Michelant. It is nearly impossible for a modern commentator, provided with recent printed editions, to ascertain what particular versions of the legend, vernacular or Latin, in verse or in prose, d'Outremeuse may have followed besides his Vincent. When he departs from all known authorities, Dr. Bovenschen is inclined to surmise "oral tradition," and Sir G. Warner hesitates between lost sources and the author's invention. Now that we are acquainted with d'Outremeuse's vagaries, there is little doubt that the latter view is the correct one. Lost authorities are very unlikely to have escaped the minute and protracted search of a number of competent students. As for oral tradition, which is gradually losing its hold on the faith of scholars, there is no reason to postulate it at all. Judging from d'Outremeuse's known

methods, we must suppose the written sources as few as possible. Eugesippus-Fretellus's description of the Holy Places (*De Locis Sanctis*), John de Plano-Carpino on the Tartars (Book XXXI. of the *Mirror Historial*), are incorporated in Vincent. Extracts from other works must have been obtained in the Latin original. As has already been pointed out by Sir G. Warner (p. xl of his Introduction), all the sources of the *Travels*, except Boldensele and Odoric, occur in the list of authorities for d'Outremeuse's *Mirror of Histories* (p. xcix of the Introduction to it).

## VI

### The Alphabets

Our Cotton MS. contains four alphabets: one at the close of Chap. III., called Greek (p. 13); another at the close of Chap. VII., called Egyptian (p. 34); a third at the close of Chap. XIII. called Jewish (p. 73); and a fourth at the close of Chap. XVI., called Saracen (p. 92). A so-called Persian alphabet, missing in the Cotton MS. (p. 100), is inserted in the corresponding place in the Egerton MS. Facing p. 442 of Cordier's edition of Odoric is the facsimile of an "alphabet fantaisiste de la langue de Penthexoire," from a *Mandeville*, whether printed or manuscript, French or Latin, M. Cordier does not say.

Sir G. Warner's comments are that (1) the Greek alphabet offers peculiar forms; (2) the so-called Egyptian is corrupt past recognition; (3) the so-called Hebrew is also corrupt; (4) the so-called Saracen is not Arabic, but has strong affinities with the Slavonic alphabet known as the Glagolitic, and is found in the *Cosmographia* of Aethicus. (References to: H. Wuttke, *Die Kosmographie des Istrier Aithicos*, etc., Leipzig, 1854, p. 85; Pertz, *De Cosmographia Ethici libri tres*, Berlin, 1853, pp. 150–184, and plate, p. 199.) (5) The so-called Persian cannot be identified, but is given by J. G. Eccard, *De origine Germanorum libri duo*, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon. It there professes to be Chaldaic. This MS. contains six other alphabets, including the so-called Egyptian of *Mandeville*.—So far Sir G. Warner.

The whole problem is one that cannot be solved without comparing and classifying many facsimiles and photographs, an enterprise not easily achieved in the year of Our Lord 1920. Therefore

we here confine ourselves to stating its existence, and to asking some questions. Had d'Outremeuse any reason for collecting and reproducing all these alphabets? Why did the copyists and buyers of the *Travels* go to the trouble and expense of drawing and purchasing them? Was it on account of the connection between the Glagolitic alphabet, *e.g.*, and the Medieval heresies popularly traced to the East, and especially to the Bulgarians? Was it because the legend of Prester John of Pentexoire, as stated by Cordier (p. 440), served as a vehicle for allusions to contemporary politics and religion, as in the pamphlet from which a facsimile is reproduced in his *Odoric* (p. 441)? In brief, have the alphabets any bearing on the anti-Papal character of the *Mandeville?* One practical object of keeping half a dozen of them bound together in one volume might be to facilitate secret correspondence, as a common form of cypher in the Middle Ages was the mixing of various alphabets in the same text (Al. Meister, *Anfänge der modernen diplomatischen Geheimschrift*, 1902, p. 18). The objection to this hypothesis is that, if such documents had been in use, at least a few of them ought to have survived, to come under the notice of keepers of records and manuscripts. So far nothing seems to have been heard about them. Still the question remains, whether sympathisers with the *Mandeville's* heterodox views did not use its alphabets for secret intercourse.

# NOTES

p. 1, l. 21.—The philosopher Aristotle (*Nic. Eth.* II. 7) and Cicero (*De Offic.* I. 25) praise the mean way. Pseudo-Methodius, ed. Sackur, 1898, p. 77 : "in medio terrae vivificans confixa et consolidata est crux." He means Calvary, not, as others do, the Compass or the Sepulchre. Ps. lxxiv. 12 : "For God is my King of old, working salvation in the midst of the earth."

p. 2, l. 30. *hath whereof.*—Gallicism : has the wherewithal, the means, *a de quoi.*

p. 3, l. 8. *wolde god.* —The Anglo-French Harleian text 4383 (H.) has a cut at the Papacy, writing "Mes sil plesoit a nostre seint piere lapostoille," *i. e.* if it pleased our Holy Father the Pope, "qar a Dieu plerroit-il bien," for it would well please God, that the lords were in agreement, etc.

p. 3, l. 14.—A general passage is a Crusade.

p. 3, l. 26. *Inde the lasse t the more.*—H. also mentions middle India, la moiene.

p. 4, l. 1. *I haue.*—H. : ieusse cest escript mis en latyn, *i. e.* "I should have written this book in Latin in order to be briefer. But, as many understand French better than Latin, I wrote it in French." That the original text is the French we may accept as true. The Englisher probably did not understand the meaning of the conditional. He also altered the sense to suit his purpose. Hence the later belief that the same author wrote the same book in three different languages!

p. 4, l. 10. *mynde of man ne may not ben comprehended.*—Mistranslation. H. rightly has : "memorie de homme ne puet mye tot retenir ne comprendre." Man's memory cannot remember or understand everything.

p. 4, l. 12.—Apart from the hit at the Papacy, the prologue is a string of commonplaces from the literature of the Crusades, utterly hollow, and perhaps ironical. The land of promise was a common theme for parody. See Pöschel, *Das Schlaraffenland*, P.B.B. 1878, p. 420.

p. 4, l. 14. *ouer the see.*—The text is corrupt, through a gap. H. : par plusours chemyns il puet aler, par meer et par terre, solonc les parties dont il mouera, dont luy plusours tournent tot a vn fyn,

Halliwell, 1867: to go to the City of Jerusalem, he may go by many Weyes, bothe on See and Lande, aftre the Countree that he cometh fro: manye of hem comen to on ende.

p. 4, l. 20. *3if a man come from the west.*—Si quis ab occidentalibus partibus. The *incipit* of the Pilgrim's Text known as Innominatus, published by Tobler, 1865. See Comte Riant, *Itinéraires à Jérusalem*, pub. Société de l'Orient Latin, série géographique, III. 1882.

p. 4, l. 23. *hungarye.*—The route followed by Peter the Hermit and by the First Crusade, as described in Albert d'Aix, in William of Tyre and in the Crusading epics, one of which, the *Chanson de Godefroi de Bouillon*, is the work of a *trouvère* of Liége, living in the late fourteenth century, perhaps Jean d'Outremeuse himself. See preface, p. 12.

p. 4, l. 29. *Bougiers.*—H.: des Bougres, the Medieval French name of the Bulgarians.

Ibid. *Roussye.*—Interpreted by Sir G. Warner as Red Russia, *i. e.* Halicz or Galicia, long in dispute between Hungary and Poland.

p. 4, l. 31. *Niflan*, Livonia.

p. 4, l. 33. *Cypron:* in Hungarian Soprony, in German Ödenburg.

Ibid. *Neiseburgh.*—Warner: "The place is no doubt the 'praesidium Meseburch' of Albert of Aix, I. 23 (p. 290), and the 'Meeszburg' of William of Tyre, I. 29 (*Recueil*, I. p. 67). This was situated on the Lintax or Leytha, and is now known as Wieselburg (Moszon, Hungarian). . . . Its position north-east of Ödenburg, and so out of the road to Belgrade, is additional evidence that Mandeville had no personal acquaintance with the route."

p. 4, l. 33. *euyll town.*—An entertaining translation of the French name of Maleville, Latin Malavilla, *i. e.* Semlin, opposite Belgrade. Sir G. Warner refers to *Alb. Aq.* I. 6 (p. 274) and II. 6 (p. 303). Walter the Pennyless crossed the Save at Malavilla, not the Danube, as Mandeville suggests on p. 5, l. 2.

p. 5, l. 3. *goth in to Almayne.*—H.: naist en Alemaigne, rises in Germany, which is correct. Vogels (1886), p. 13, has traced this mistranslation to a misreading of *u* for *n*: vaist (vait, vadit, va) for naist.

p. 5, l. 11. *Marrok.*—C. J. Jirecek, *Die Heerstrasse*, etc., 1877, p. 99, states that the stone bridge crossing the river Marica at Cirmen is one of the few facts correctly mentioned by Mandeville,

the master of lies! Warner: "This reads like a confused reminiscence of *Alb. Aq.* I. 8 (p. 278), from which it appears that the 'lapideus pons' was not over the Morava, the right bank of which was reached by the Crusaders in boats, but over its tributary the Nissava, in front of the city of Nizh (the Ny of the French text and C.), now Nish."

p. 5, l. 18. *couered with gold.*—MS. Brussels, 10420–5: de coyvre doreis, *i. e.* of copper gilt. Boldensele: de aere . . . tota deaurata (1855, p. 30). The mistranslation is ingenious. On the statue, which stood from 543 to 1550, Sir G. Warner refers to Zonaras (XIV. 6), to Procopius (*De Aedificiis*, I. 2), to Nicephorus Gregoras (*Hist. Byzant.* VII. 12, 4). The cross on the orb was blown down in 1317. Boldensele and Bondelmonti (*Liber insularum Archipelagi*, ed. 1824, p. 122) saw the apple in its place. John of Hildesheim, 1878, p. 24, also describes the statue as holding its orb and threatening the Saracens in the East with its right hand. According to Ward, *Cat. of Rom.* I. 1883, p. 581, Turpin's chronicle describes a gigantic idol of bronze or copper (*auricalco operata*) erected by Mahomet upon a seaside rock at Cadiz. In its right hand it holds a key, which will slip out of it whenever the king shall be born in France who is destined to restore Christianity throughout Spain. Mandeville's account is evidently coloured by romances of that type.

p. 5, l. 20. *appell of gold.*—B. 10420–5: doreis, *i. e.* gilt, a word obviously beyond the Englisher's linguistic capacity.

p. 5, l. 27. *lond he holt.*—B. 10420–25: le paijs qui se tient, *i. e.* the dependencies of Greece. Mistranslation.

p. 6, l. 2. *Tunica.*—Boldensele, 1855, p. 31: "In hac sacra urbe vidi ex mandato domini imperatoris magnam partem crucis dominicae, tunicam Domini inconsutilem, item spongiam, calamum et unum clavum Domini corpusque beati Johannis Crysostomi et plures alias sanctorum reliquias venerandas." Mandeville omits the saints and adds the crown and spear-head dear to the romances.

p. 6, l. 7. *Cipres.*—Boldensele (p. 33) saw the relic in Cyprus.

p. 6, l. 14. *In cruce fit palma.*—Isaiah lx. 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Sir G. Warner: "In the Septuagint, however, they are the cypress, the pine and the cedar (S. Jerome, *Comm. in Isaiam;* Migne, *Patr. Lat.* XXIV. 594).

. . . Bede adds box as the wood on which the title was written, the main upright being of cypress, the crossbeam of cedar, and the upright above it of pine (Migne, *Patr. Lat.* XCIV. 555). Mandeville's enumeration agrees with that of Jac. de Voragine (*Legenda Aurea*, 1846, p. 303), who quotes the monostich 'Ligna crucis palma, cedrus, cupressus, oliva;' and his distribution of the materials follows the traditional lines (Gretser, *De Cruce*, 1734, I. p. 7):

> 'Quatuor ex lignis Domini crux dicitur esse.
> Pes crucis est cedrus; corpus tenet alta cupressus;
> Palma manus retinet; titulo laetatur oliva.' "

The palm-branch was carried as a sign of victory by winners in the Olympic games, but it appears as a piece of Christian symbolism in a Palm Sunday sermon in the *Blickling Homilies*: "Þa baeron hie him [*i. e.* to Christ] tozeanes blowende palmtwizu; forþon þe hit waes Iudisc þeaw, þonne heora cininzas haefdon sizc zeworht on heora feondum, ⁊ hie waeron eft ham hweorfende, þonne eodan hie him tozeanes mid blowendum palmtwizum, heora sizes to wyorþmyndum" (quoted by A. V. Vincenti, on *Solomon and Saturn*, 1904, p. 59). Vincent de Beauvais, *Spec. Nat.* 1624, l. 13, c. 31, col. 968, refers to the Song of Songs, vii. 8: "I said, I will go up to the palm tree, I will take hold of the boughs thereof."

p. 6, l. 25. *as the cros.*—H.: tant come le corps purroit durer. Mistranslation.

p. 6, l. 33. *on was ouercomen.*—H.: ascun auoit victorie, which means the opposite.

p. 7, l. 7. *discord ⁊ strif.*—H.: descord only.

p. 7, l. 9. *ynaylled on the cros lyggynge.*—Mistranslation through omission. H.: Et sachez qe nostre Seignur fuist atachez a la croiz en gisant par terre et puis fuist dressez ouesque la croiz et ensi en dressant il soffry la pluis grande peine.

p. 7, l. 14. *seyth þat Adam was seek.*—Mistranslation. H.: Et dit cest escript qe quant Adam estoit malades, il dit a son filz Seth, etc.

p. 7, l. 23. *vnder his tonge ⁊ graue him.*—H.: en la bouche son piere et, quant larbre cresseroit et porteroit fruit, adonqes serroit son pierre garry, *i. e.* the angel told Seth to put the seeds in his father's mouth, and that, when the tree would grow and bear fruit, then his father would be cured. The Englisher misinterprets the grammar and misses the point of the story.

p. 7, l. 24. *.iij. greynes.*—Three seeds then produce four trees. This characteristic piece of levity also occurs in Jean d'Outremeuse's *Mirror of Histories*, I. 1864, p. 320, where the story-teller clumsily attempts to mend his blunder by pretending that pine is otherwise called olive. Bovenschen (p. 213) traces Mandeville's version to two sources: the 68th chapter of the *Golden Legend*, for the four kinds of wood; another legend, printed by Wilhelm Meyer (*Abhandlungen der phil.-hist. Klasse der Kgl. bayr. Akad. d. Wissensch.*, Vol. XVI., 2nd part), for the three seeds. D'Outremeuse's *Mirror of Histories* darkly hints at an esoteric doctrine of an antediluvian book of Seth: "doctrine sens libre de l'escripture Seth de son doit" (I. 1864, p. 321). The spot in the middle of the earth where Adam's skull lies buried, with the trees growing out of his mouth is Golgotha, called τὸ κρανίον by the Byzantines (E. Sackur: *Sibyllinische Texte und Forschungen*, 1898, p. 43). The romance of the Saint Graal, summarised by P. Paris in *Les Romans de la Table Ronde*, I. (1868), pp. 228–236, says that a slip from the Tree of Knowledge, planted by Eve, was white before the conception of Abel, then green, and turned red after the killing of Abel. Three trees survive: the Tree of Death, the Tree of Life, the Tree of Help and Comfort. They bleed when cut with carpenters' axes. For the whole Legend of the Cross, Sir G. Warner refers to A. Mussafia, *Legenda del legno della croce*, in Sitzungsber. Kaiserl. Akad. Wiens (Vol. LXIII. 1870, p. 165), and to R. Morris, *Legends of the Holy Rood*, 1871. Wilhelm Meyer, *Abhandlungen*, as above, Vols. XIV. and XVI., is the principal authority.

p. 8, l. 4. *t gat . . . of Englond.*—Missing in the French original.

p. 8, l. 8. *crowne of oure lord.*—The Brussels MS. 10420–5 says that part of the crown, one nail and the spear-head are at Constantinople, while other relics are in France in the King's Chapel. Mandeville therefore confused the relics seen by Boldensele in the East (nail) with those of the Crusading epics. According to L. Gautier, *Les Épopées françaises*, 2nd ed., Vol. III. (1880), pp. 308–315, Charlemagne on his passage to Jerusalem is reported to have obtained the crown, the nail, the chalice of the Last Supper, and drops of Our Lady's Milk, which he took to the altar of St. Denis. The Tunic and Spear Head appear in the version of the *Chevalier au Cygne*, published by Reiffenberg (P. Paris in Vol. XXV. of *Histoire Littéraire*). The Spear Head holds an

important place in the *Chanson d'Antioche*, ed. P. Paris, 1848, p. 165, etc. It is carried before the host to secure victory. Fierabras begins with a description of the relics of the Passion. In the *Chanson de Roland*, the Spear Head is described as set in the hilt of Joyeuse, Charlemagne's sword (Bédier, *Légendes épiques*, I. (1908), p. 63). A piece of the True Cross is given to William of Orange (*ibid.*, p. 113). A relic of the Cross worn round the neck by Charlemagne is now the property of the Cathedral of Reims (*Le Temps*, Oct. 2, 1920).

p. 8, l. 11. *kynges Chapell.*—The romances took the relics to the Imperial church in Aix la Chapelle. Mandeville cheerfully confuses this with the Sainte-Chapelle still extant in Paris, built from 1245 by King Saint Louis to hold the Cross and Crown sent to him from Constantinople by Jean de Brienne and by his successor Baldwin.

p. 8, l. 13. *Jewes.*—Brussels MS. : genevois, *i. e.* Genoese. St. Louis redeemed the relics from the Venetians and Templars, who held them in pawn, not from the Genoese, still less from the Jews, whose name comes in through a characteristic blunder of the Englisher. Sir G. Warner refers to Count Riant's *Exuviae sacrae Constant.*, 1877–8.

p. 8, l. 14. *for a gret summe of syluer.*—H. : pur grant bosoigne dargent, *i. e.* because he was very short of money. Three mistranslations in four words.

p. 8, l. 16. *jonkes of the see.*—Sir G. Warner quotes Durandus (*ob.* 1333), "Et scias quod corona fuit de juncis marinis, sicut eam vidimus in thesauris regis Francorum, quorum acies non minus spinis durae sunt et acutae" (*Rationale*, VI. 77, ed. 1565, f. 344 *b.*). As no source is given for the three kinds of thorn used in the Passion, we may suspect that the author of *Mandeville* invented them in imitation of the three or four kinds of wood in the Cross.

p. 8, l. 24. *ȝouen to me.*—A brazen lie : neither d'Outremeuse nor Mandeville is likely ever to have owned such a valuable possession.

p. 8, l. 37. *ne in the hows þat it is jnne.*—Double mistranslation. H. : Qar, qi porte vne branche sur luy, il nad garde de foudre ne de tonoire ne de tempeste, ne la maison ou il est dedeins. Nul malueis espirit ne puet approcher en lieu ou il soit, *i. e.* : For whoever wears a twig about him need fear neither lightning nor thunder nor storm, nor the house that he is in. No evil spirit

may come near the spot where he is. On this superstition Sir G. Warner quotes Ovid (*Fasti*, VI. 129):

> "Sic fatus, spinam, qua tristes pellere posset
> A foribus noxas (haec erat alba), dedit."

p. 9, l. 7. *Barbarynes:* barberry.—Sir G. Warner refers to Folkard (*Plant-lore*, 1884, p. 243) for the statement that in Italy the Crown was believed to be barberry, the spines of which grows in sets of three.

p. 9, l. 8. *vertues.*—Brussels adds: et si faitomz de bon vergus dez fuilhes, *i. e.* and good verjuice is made from the leaves, a typical piece of cynicism.

p. 9, l. 20. *Emperour of Almayne.*—Elster (*Kritik des Lohengrin*, P. B. B. Vol. X., 1885, p. 91) refers to Rückert's *Lohengrin* for the tradition that the Spear was obtained from the King of Burgundy by the Emperor Henry.

p. 9, l. 24.—The beginning of ch. iii. is from Boldensele; the mention of the transfer of St. Anna introduced from another passage of Boldensele. See duplicate, p. 58, l. 25.

p. 9, l. 31. *Enydros.*—Vincent de Beauvais, *Spec. Nat.* (1624), l. 8, c. 70, quotes Isidor: the stone enydros sweats out so much water that a fountain seems hidden in it. The sober Boldensele knew how moisture will ooze out of certain porous stones under the influence of the temperature; Mandeville suppresses his scientific and sensible explanation and prefers the incredible. According to Mousket, the stone ran with oil, which is still better:

> "Alueques si est li vasciaus
> Mervillous et rices et biaus
> Que nous apielons ydria.
> Et saciés de fit qu'il i a
> D'olie d'olive adiès assés
> Ia tant n'en prendra on son sés
> En cel vasciel l'Arcedeclin
> Fist Dieux servir d'aige fait vin."
>
> (*Itinéraires à Jérusalem*, 1882, p. 119.)

See Raym. Beazley, *The Dawn of Modern Geography*, Vol. II., 1901, p. 138.

p. 9, l. 33. *take fro withjnne.*—H: sanz ceo qe lem mette riens dedeins, *i. e.* without any more water being added inside. Mistranslation.

p. 10, l. 14. *Turcople*, etc.—Alb. Aqu. 1879, l. 4, c. 40, p. 417,

Turcopoli, Pincenarii, Comanitae figure in the Greek Emperor's army.

p. 10, l. 19. *grete festes.*—The Aristotelia, mentioned by the biographer Ammonius.

p. 10, l. 28.—*Athos,* placed in the isle of Lemnos in line 11, now reappears on the Continent. What Mandeville here reports about Mount Athos is referred to Olympus in his source Vincent de Beauvais (1524, l. VI., c. xxi., col. 383): "Isidor.—Athos mons Macedoniae, et ipse altior nubibus: tantoque sublimis, ut in Lemno umbram eius pertendat, quae ab eo septuaginta sex milibus separatur. . . . Comestor.—Olympus usque ad liquidum aera evadit, super quem literae inscriptae in pulvere per annum inventae sunt illaesae, et stetisse immobiles, ubi prae nimia aeris raritate nec etiam aves vivere possunt nec philosophi ascendentes absque spongiis plenis aqua aliquantum ibi manere poterunt, quas naribus apponentes crassiorem inde aerem attrahebant."—Mandeville's concrete, individual narrative is a great improvement on Vincent.

p. 10, l. 34. *for to haue eyr.*—H: aier moiste, *i. e.* wet air.

p. 11, l. 5. *place for justynges:* the Hippodrome or Atmeidan.

p. 11, l. 21. *hermogene.*—The French original rightly reads Hermes, *i. e.* Hermes Trismegistus, a legendary sage, after whom the Hermetic or magical philosophy has been named. Roger Bacon, *Metaphysica* (ed. R. Steele, p. 8), states that from primeval times he prophesied the Virgin birth of Jesus. The legend of the discovery of the prophecy occurs in the *Golden Legend, Historia lombardica,* and in the *Metaphysica*: "In historiis legimus quod sub Hirene et Constantino Imperatoribus effossum fuit cadaver cum scriptura ista: Credo in Christum, sub Hirene et Constantino iterum me videbit sol" (ed. Steele, pp. 41–42). That the name of Hermes was in the Middle Ages connected with the heretical view that various religions or laws were equally legitimate appears from Guillaume de Tignonville's *Dits d'Aristote,* which belong, like Mandeville, to the fourteenth century: "Hermès . . . né en Égypte . . . devant le grand déluge . . . établit à tout le peuple de chacun climat loi pertinente et convenable à leurs opinions . . . les contraint à garder la loi de Dieu, à dire vérité, à dépriser le monde, à garder justice et à acquérir leur sauvement en l'autre monde" (p. xx. of Leroux de Lincy's *Proverbes français,* Vol. I., 1859). That some pagans might foresee the coming of Christ was supported with Matt. xx. 30: they heard that Jesus passed by.

p. 11, l. 28. *Pope John the xxij.*—A Pope of Avignon, who

greatly increased the treasury of the Church. Edward III., to whom the *Travels of Mandeville* are dedicated, protected the Wycliffites, who leaned on the example of the Greek Church in their repudiation of the claims of Rome. The fictitious Greek letter of defiance is similar to epistles exchanged between Alexander and Darius in Valerius (ed. Kübler, 1888, pp. 47–48), and to fictitious correspondence published by Wattenbach: "Fausse correspondance du sultan avec Clément V." (*Archives de l'Orient latin*, t. II., 1884, p. 297). It reappears in the anti-Romish *Beehive* of Marnix de Ste Aldegonde (p. 4 *b* of G. Gilpin's English translation, 1636). See our own note on p. 3, l. 8. Sir G. Warner: "Much of what is here said of the religious tenets and usages of the Greeks is to be found in J. de Vitry, *Hist. Hierosol.* (ed. Bongars, *Gesta Dei per Francos*, 1611, pp. 1089–1091)." John XXII. was the Pope in the explorer Odoric's time.

p. 12, l. 6. *therf bred.*—Unleavened bread. Mistranslation: the French text states that the Greeks use fermented bread for the sacrament.

p. 12, l. 11. *on vnxioun.*—H.: Et si ne font qe vne envnction en baptisme, et ne font point darrein vnxioun as malades.

p. 12, l. 22. *Simonye.*—H.: Qar au iour de huy est Simon roi coronnez en seinte esglise. The Englisher wipes out the satirical allusion to the Pope, here identified with Simon Magus himself. Simonia, being feminine, would be queen, not king!

p. 12, l. 26. *but it be cristemass euen.*—Agrees with H. Brussels has the opposite: et fuist la vigiel, even it were Christmas or Easter eve.

p. 12, l. 34. *of oure lord.*—H. adds: et cils qi les font raser le font pur estre pluis pleisantz a monde et as femmes, a touch characteristic of d'Outremeuse.

p. 13, l. 2. *dayes before Asschwednesday.*—H.: le sismaigne de quarresme carnem pernant, *i. e.* the first week in Lent, including carnival time and Ash Wednesday.

p. 13, l. 12.—D'Outremeuse's zeal for collecting rare bits of knowledge may account for his inserting four alphabets into the Mandeville. But if he wanted to propagate heterodox views they might be used as cyphers among the initiated. The insertion of Greek letters into Latin alphabets was a common device for secret correspondence in the Middle Ages (Aloys Meister: *Anfänge der modernen diplomatischen Geheimschrift*, Paderborn, 1902). Facsimiles of Eastern alphabets used by heretics are to be found in

M. Gaster's Ilchester Lectures on *Greeko-Slavonic Literature and its relation to the folklore of Europe during the Middle Ages* (1887). Chaldaean writings and words occur in connection with occult lore in Arthurian romances (P. Paris: *Romans de la Table Ronde*, I., 1868, pp. 222, 345). Mr. R. Flower, of the MSS. department of the British Museum, kindly told me that no documents in the Mandeville cyphers were known to him.

p 13, l. 18. *on this half.*—H.: nostre pais de cea. Les pays de par deça was a common name of the Netherlands.

p. 13, l. 24. *Nike*, Nicaea.—Chieuetout, Civitot, Lat. Cibotus is mentioned in Crusading literature:

> "Passent le bras saint Jorge a petite navie
> Le pui de Civetot qui vers le ciel ombrie,
> Qui defors Nique siet plus de liue et demie."
> (*Chanson d'Antioche*, ed. Paris, 1848, I., p. 22.)

Spruner identifies it with Hersek.

p. 13, l. 29. *Sylo.*—Boldensele: "Veni ad insulam Syo [*i. e.* Scios] ubi mastix crescit, et, ut, dicunt, nusquam alibi. Gummi est fluens de arboribus parvulis, punctura certi instrumenti in cortice apertis tempore oportuno" (p. 32). Mastic is used for making cordials.

p. 14, l. 1. *Pathmos.*—Boldensele is followed, except as to St. John's age, the manna in his tomb, and the stirring of the earth (Sir G. Warner). See *Golden Legend*, c. 9.

p. 14, l. 12. *translated in to paradys.*—That the saint's body should at the same time be in heaven and shake the earth above his grave is an inconsistency thoroughly worthy of d'Outremeuse.

p. 14, l. 22. *Paterane.*—Boldensele: "Inde procedens, multis insulis hinc inde lustratis . . . perveni in ipsa minori Asia prope maris litus ad urbem Pataram, unde beatus Nicolaus traxit originem, et post ad Myram civitatem, ubi divino nutu postmodum fuit in episcopum ordinatus" (p. 33). For Myra, H. reads Marrea, hence C.'s Martha.

p. 14, l. 24. *wyn.*—Sir G. Warner thinks of the murrhina potio, *i. e.* drink out of precious cups of Pliny (*Nat. Hist.* XIV., 99). Poculum murrheum (Sen. E. 119).

p. 14, l. 27. *Colcos.*—Colos is given by Halliwell and Warner as the Cotton reading. The author thought of the Colossus of Rhodes and of the Colossians of St. Paul (see p. 16, ll. 17–20). Brussels rightly gives Cos, the birthplace of Hippocrates, later

called Lango. The French original makes two islands of one, on account of the two names. Sir G Warner: "This story of the daughter of Hippocrates, the physician of Cos, may possibly have been influenced not only by the prominence of the serpent in the cult of Asclepius, of which the island was a noted centre, but by the fact that Hippocrates had a son or grandson Draco." The redeeming of an enchanted damsel by a kiss is known to Arthurian romance as le fier baiser, *i. e.* the hardy kiss:

> "Certes, molt avroit grant honnor
> Icil qui de mal l'estordroit,
> Et qui le fier baissier feroit."
> (*Li Biaus Disconeüs*, ed. G. P. Williams, 1915, p. 6.)

The hero here is Guinglain, son of Gawain. Hartland, *The Science of Fairy Tales*, 1891, pp. 238–239, discusses stories of this type under the name of the Enchanted Princess. Kittredge, *Gawain and the Green Knight*, 1916, p. 210. Child, *English Ballads*, I., 1882, p. 306, on Kemp Owyne. In the continuation by Martin Juan de Galba of Martorell's *Tirant lo Blanch*, ch. cccex. in the 1904 facsimile of the edition of 1490, Mandeville's tale of the Lady of Lango is faithfully translated (Martínez y Martínez: *Martín Juan de Galba, coautor de Tirant lo Blanch*, Valencia, 1916.—J. Givanel Mas: *Estudio crítico de Tirant lo Blanch*, 1912, p. 117). As a possible source one may suggest the story of Perseus, who beheaded Medusa, killed a sea-monster and won a king's daughter as his reward. Hartland refers to Keats's *Lamia*, the source of which is in the *Anatomy of Melancholy*.

p. 15, l. 10. *whan the knyght.*—H: quant le chiual le veoit si hideux, il fuy sa voie et porta le chiualer maugree luy sur vn roche, et de celle roche il sailly en la meer, et ensi fuist perduz le chiualer.—Mistranslation; the Englisher mistook the horse, cheval, for a knight, chevalier, and thought that the knight was cast into the sea by the lady, instead of by the horse.

p. 15, l. 22. *schadewe of him in the myrour.*—Perseus saw the reflection of the Medusa's face in a mirror.

p. 16, l. 14.—If the tale of the Lady of Lango points a moral, it is against celibacy, and in agreement with p. 12, ll. 15–16.

p. 16, l. 22. *wynes.*—Boldensele, p. 33.

p. 16, l. 25. *be a place.*—H.: deleez la goulf, *i. e.* beside the gulf.

p. 16, l. 26. *Cathaillye.*—Satalia in the Middle Ages, originally Attalia, now Adalia.

p. 17, l. 6. *Eddere.*—H.: teste, probably right; the head of

Medusa. Brussels, 10420–5 : bieste, possibly the origin of Cotton's adder or snake. Sir G. Warner has identified the story with the classic myth of the Gorgon's head. It is the Arthurian episode of the Laide Semblance, discussed by O. Sommer in *The Structure of the Livre d'Artus*, 1914, p. 19 : King Riom of Ireland, who holds all the earth down to the Terre des Pastures [Iceland ?] says that no man can pass beyond the latter country until the Laide Semblance is removed from the stream where it was set by Judas Maccabeus, to show that he had conquered the earth so far. . . . He who removes it will have to carry it to the Gulf of Sathenie, so that it may never be seen. For its kind is such that all who see it with their eyes must be in peril.—In the Vulgate version of the *Livre d'Artus*, ed. by O. Sommer, Vol. VIII. (1913), p. 150, a fair lady asks Artus for a knight to remove the Laide Semblance " ce est uns cors formez petit aus[s]i come uns enfes de trois anz, qui fu engendrez dun cheualier en une femme morte quil amoit par amors, et est en semblance de fame " (p. 158). Grex brings the Laide Semblance in a barrel to his lady, who has barrel and figure locked in a box of oakwood. Tempests never stop, and Arthur asks the advice of his clerks. Helias declares that the figure must be thrown back into the sea that surrounds the earth, in a place known to Merlin only. Merlin gets the box from the lady and throws it into the "go[u]ffre de Satellie." There it still lies. When it emerges and beholds ships, they all are in danger of shipwreck.—Other versions have been listed : Benedict of Peterborough (ed. Stubbs, II. 195), Roger Hoveden (ed. Stubbs, III. 158), Walter Map (ed. T. Wright, p. 176), where it is named Henno cum Dentibus (Hartland, *Science of Fairy Tales*, 1891, p. 342). A summary is found in P. Paris, *Romans de la Table Ronde*, II., 1868, p. 193. The connection with the myth of Medusa is obvious in Map : "Gorgoneum praetendit ostentum, obrigescunt miseri, vident instar Medusae malitiam." Quoted by Runeberg (*Études sur la Geste Rainouart*, 1905, p. 90), who also instances the Bataille Loquifer (tête de Desramé), and Stricker's Daniel vom blüenden Tal. (*Hist. Litt. Fr.* XXX. 136). Runeberg holds that the legend was brought from the East by the Crusaders, and passed through various stages.—E. Freymond : Beiträge zur Kenntnis der altfranzösischen Artusromane in *Prosa. Zs. f. fr. Sprache, Abhandl.*, Vol. XVII., 1895.—J. Kohler : *Der Ursprung der Melusinensage*, 1895. The fairy Melusine was the ancestress of the house of Lusignan, the royal house of Cyprus.

p. 17, l. 6. *fleigh aboute*—Both Brussels MSS. : remira[t] la citeit, *i. e.* viewed the city and the country. H. : remua, shook. The Brussels reading seems correct, Cotton mistranslates.

p. 17, l. 7. *sank down.*—C. follows H. Brussels MSS. : la . . . bieste . . . fondit en abeemez, the Laide Semblance sank into the deep.

p. 17, l. 13. *.iiij. othere bysschoppes.*—French MSS. iij.

p. 17, l. 16. *hill of the holy cros.*—Stavro Vouni, near Larnaca (Sir G. Warner).

p. 17, l. 21. *seynt zenomyne.*—Sir G. Warner thinks of one Sozomenus, Bishop of Potamia, S.W. of Nicosia, mentioned in the chronicle of Machaeras (p. 43).

p. 17, l. 23. *castell of amoure.*—Bovenschen and Sir G. Warner identify this with chasteau du dieu d'amour, ancient Didymus, where St. Hilarion died.

p. 17, l. 26. *with Papyouns.*—Boldensele : "in venatione cum canibus et maxime domesticis leopardis" (p. 34). In the Chétifs, an episode of the epic of *Godfrey of Bouillon*, edited by Hippeau in 1877, the wolf Papion is a beast haunting the hills of Turkey and Persia. He carries away a nephew of the Saracen king Corbaran. He also figures in the *Conquête de Jérusalem* (ed. Hippeau, 1868, Introd. p. xvii). Sir G. Warner quotes J. de Vitry (p. 1101) : "Sunt ibi papiones, quos canes silvestres appellant, lupis acriores, continuis clamoribus de nocte ululantes," and refers to the hunting-leopard or cheetah.

p. 17, l. 30. *all opere men.*—H. : vadlet, *i. e.* varlets.

p. 17, l. 33. *sytten pere.*—H. adds : Et puis homme mette la mape del autre couste sur le pauement, *i. e.* and the cloth is laid on the other side, on the pavement. Jacques de Vitry reports that guilty Templars were sentenced "ad terram absque mappa cibum tenuem sumere" (*Hist. Orient.* 1597, p. 118). The statement in Mandeville may well be derived from this, as a joke characteristic of d'Outremeuse.

p. 18, l. 11. *Fons Ortorum*, etc.—Solomon's Song, iv. 15 : A fountain of gardens, a well of living waters and streams from Lebanon. The reservoirs now called Râs el 'Ain were traditionally connected with Solomon and with the above verse. Boldensele : "Perveniens in Syriam . . . applicui ad portum Tyri, quae nunc Sur vulgariter appellatur. Est autem Tyrus antiquissima civitas. Nobilissima et fortissima quondam fuit, nunc vero quasi destructa est. Portum vero ejus Sarraceni custodiunt diligenter. . .

Prope Tyrum est fons hortorum et puteus aquarum viventium. . . . Locus etiam ibidem ostenditur, ubi Dominus fideli Cananaeae misertus est, et prope, eo loquente ad turbas, sibi dictum est: Beatus venter, qui te portavit."—*I. e.* Blessed is the womb that bare thee, and the paps which thou hast sucked (Luke xi. 27).

p. 18, l. 21. *And .viij. myle.*—Eugesippus, *De distantiis locorum terrae sanctae* (ed. Allatius, 1653, p. 106): "Octo milliaria a Tyro contra orientem supra mare Sarphen, quae est Sarepta Sydoniorum. In qua quondam habitavit Helias propheta; in qua et resuscitavit filium viduae, Jonam scilicet: quem prius ipsa hospitio receperat et caritative foverat et paverat. Sex milliaria a Sarphen Sidon, civitas egregia, ex qua Dido, quae Carthaginem construxit in Africa. Sexdecim milliaria a Sidone Berytus, opulentissima civitas."—Mandeville is more likely to have had this from Vincent de Beauvais, where it is reproduced.

p. 18, l. 22. *in sarept.*—Brussels, 10420–25: sarphon ou sarepte, correct. H.: Serphen en Sarepte, which the Englisher slavishly follows.

p. 18, l. 24. *Jonas the wydwes sone.*—Jonah was traditionally identified with the widow's son revived by Elijah in 1 Kings xvii.

p. 18, l. 28. *Sayete.*—Sagitta in Vincent, the Middle French name of Sidon. Eneas and Dido would interest d'Outremeuse as heroes of romances.

p. 18, l. 36. *Joppe.*—Boldensele: ". . . urbem Joppensem vetustissimam, quam Jafet filius Noe creditur condidisse" (p. 36).

p. 19, l. 3. *Andromade.*—The fair Andromeda is here confused with the sea-monster from which Perseus saved her, through a careless reading of Vincent de Beauvais' chapter de monstris marinis: "Bestiae cui dicebatur exposita fuisse Andromeda, ossa Romae asportata se oppido Judaeae Joppe ostendit inter reliqua miracula in aedilitate sua M. Scaurus, longitudine pedum 40, altitudine costarum Indicos elephantes excedente, spinae crassitudine sexquipedali" (*Spec. Nat.* 1624, l. XVII., c. c., col. 1300).

p. 19, l. 9. *Dacoun.*—H. cite Dacoun, the preposition de having become incorporated in the noun Acoun. Boldensele: "De Tyro in una die veni per terram in Accon, quae Acri vulgariter dicitur. Haec famosa civitas in pulchra planitie situata est supra mare; quae quondam Christianorum fuit et antiquitus Ptolomaida dicebatur. . . . Per Sarracenos destructa est" (p. 35).

p. 19, l. 15. *besyde the cytee of Akoun.*—Boldensele: ". . . prope Accon vix ad quatuor miliaria supra mare a dextris est mons

Carmeli, non multum altus, . . . habitatio sancti Heliae, ubi et ordo Carmelitarum sumpsit exordium, . . . In hujus montis pede civitas erat quondam Christianorum, Caiphas nomine, nunc destructa" (p. 35).

p. 19, l. 21. *Cayphas.*—Albert d'Aix (V. 41, p. 460) is said by Sir G. Warner to have the same absurd derivation.

p. 19, l. 23. *Saffra.*—Boldensele: "Non multum a monte Carmeli a sinistris est villa Safaram in quodam monte, ubi beati Jacobus et Johannes nati dicuntur; et in loco nativitatis ipsorum pulchra fuit ecclesia constructa" (p. 36).

p. 19, l. 27. *Scala Tyriorum.*—1 Macc. xi. 59: "from the place called the ladder of Tyrus unto the borders of Egypt." ll. 27–28 missing in Cotton, supplied from Egerton and French original.

p. 19, l. 29. *Foss of Mennon.*—Vincent de Beauvais quotes Pliny, who reports that glass was discovered accidentally by sailors near Ptolemais at the mouth of the River Belus (*Spec. Nat.* l. VII., c. lxxvii., col. 474). Sir G. Warner notices that Josephus alludes to the monument of Memnon near the river, and to a concave spot, that yields vitreous sand (*B. J.* II. 10, 2). D'Outremeuse seems to have added the allusion to the Gravelly Sea, which reappears on p. 181, ll. 19–29. In his *Mirror of Histories*, he writes: "En une terreur d'Acre at une sablon dont ons faite voire cleire et bon awec aighe de mere" (vol. I., ed. 1864, p. 294), *i. e.* in a territory near Acre there is a kind of sand from which clear and good glass is made with sea water.

p. 20, l. 5. *swelogh.*—Brussels 11141: souspiral; H.: espiral, *i. e.* spiracle or vent-hole.

p. 20, l. 8. *Gaza.*—H.: ceo est a dire cite riche. This derivation is from Isidore, *Etym.* (in Lindemann's *Gram. Lat.*, v. III., p. 462): Vocata autem Gaza, eo quod ibi Cambyses rex Persarum thesauros suos posuit, cum bellum Aegyptiis intulisset. Persarum enim lingua thesaurus Gaza nominatur (l. XV., c. i., § 16). The passage follows Boldensele, with additions from the Old Testament.

p. 20, l. 12. *of the beste.*—H.: des meillours. G.: milliers, agreeing with Boldensele and with Judges, xvi. 27.

p. 20, l. 17. *Cesaire:* Caesarea.—Sir G. Warner notices that Mandeville misunderstands Boldensele and reverses the positions of the towns along the coast. The order from south to north really is: Gaza, Ascalon, Jaffa, Caesarea, Athlit or Castellum Peregrinorum.

p. 20, l. 20. *Babyloyne:* i. e. Babylon the little, near Cairo.

p. 20, l. 24. *Daire.*—Latin Darium, now Deir el Belah, south of Gaza. Here Haiton of Armenia begins to appear as a source, along with Boldensele.

p. 20, l. 29. *Achellek.*—Sir G. Warner derives this from Et-Tîh, the name of the desert between Syria and Egypt, with a Turkish termination *lik*, which also appears in Calahelyk, p. 21, l. 15.

p. 20, l. 31. *Canopat.* Connected by Sir G. Warner with the town of Canopus and the Canopic branch of the Nile. See A. Ausfeld's note to his translation of the romance of Alexander, 1907, p. 138.

p. 20, l. 32. *Morsyn* "represents Mizraim, the Hebrew name for Egypt, in Arabic Misr, Mesryn" (Sir G. W.).

p. 20, l. 33. *Beleth.*—Boldensele: "Et primo procedens versus Babyloniam veni ad villam famosam et magnam, quae Belbeis nominatur" (p. 37). This town lies on the Ismailiyeh Canal, not near the kingdom of Halappee [Aleppo]. Mandeville might confound it with Baalbak, 35 miles north of Damascus (Sir G. W.).

p. 21, l. 1. *faire chirche.*—Boldensele: "ecclesia beatae Virginis in Babylonia, ubi ipsa cum Christo Jesu et Joseph, quando in Aegyptum de Judaea metu Herodis fugerat, aliquamdiu dicitur habitasse. Item alia ecclesia beatae Barbarae virginis, in qua corpus ipsius in parvo monumento marmoreo conservatur" (p. 39).

p. 21, l. 6. *.iij. children in to the forneys.*—Daniel, i. 7: "Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego."

p. 21, l. 15. *fayr castell.*—"ubi est sedes Soldani in uno castro pulcherrimo prope Kadrum. Hoc castrum in monte est non alto, sed petroso; largum est et valde pulchris palatiis decoratum. Dicitur quod continue, pro diversis ipsius Soldani servitiis et custodia ejus, in ipso castro commorentur circa sex milia personarum, quibus quotidie de curia victualia ministrantur" (p. 37). The citadel is El-Kalah. "Sunt autem Kadrum et Babylonia duae civitates multum magnae, parum distantes et quasi contiguae. . . . Babylonia vero sita est super ipsum fluvium sine medio" (*ibid*).

p. 21, l. 20. *I duelled with him.*—Pure fiction: that the loves of Saracen princesses were offered to Christian warriors is a

commonplace of the romances, occurring in the *Chétifs*, etc. In Lucian's *Vera Historia*, the traveller refuses to marry the daughter of the King of the Moon.

p. 21, l. 25. *lord of .v. kyngdomes.*—William of Tripoli, *De statu Saracenorum*, cap. 19 [Melec elvahet Bondogar]: "sibi quinque subiugavit regna, in quibus solus dominatur et regnat, regnum Egyptorum, regnum Jherosolimitarum, olim David et Salomonis, regnum Syrie, cuius caput est Damascus, regnum Alapie in terra Emach" [Math, p. 21, l. 31, the Hamath of the Bible, now Hamah, 100 miles N. by E. of Damascus], "et regnum Arabum, olim Moab et filiorum Ammon."

p. 22, l. 3. *he holdeth Calyffes.*—H.: Et ouesqe ceo il est Califfes. The Englisher mistakes the Caliph's dignity, here equalled to a king's, for a realm or territory. Well-informed medieval writers compared the Caliph to the Pope and the Sultans to the Kings of the West. See note to p. 27, l. 10.

p. 22, l. 6. *firste soudan.*—The first part (*i. e.* 14 out of the list of 16) has been traced to its source in Hayton's *Liber de Tartaris* (c. 52, 53) by Bovenschen and Sir G. Warner. The last two, Melechmader (p. 23, l. 19) and Melechmadabron (p. 23, l. 21), do not appear in Hayton and cannot be identified. They may very well be fictitious. We borrow Sir G. Warner's list: 1. Zarocon (Siraconus in *Will. of Tyre*, XIX. 5) is Sheerkooh, *d.* 1169.—2. His nephew (not son) Saladin, the hero of the Crusading poems, and especially of the *Pas Saladin*, a rhymed account of a tournament (p. 22, l. 11: the passage þat Sahaladyn ne myghte not passen), *d.* 1193.—3. Boradyn (noradin in Brussels 10420–5), Saladin's son, El-'Afdal Noor-ed-deen, never reigned in Egypt.—4. nevewe, possibly Melik-el-Kámil.—5. Melechsalan, Melik-es-Salih, *d.* 1249.—6. Tympieman (Tinqueman, Brussels 10420–5), Hayton's Turquimanus, a Turcoman, and emir of Mamelouks, named El-Mo'izz Eybek.—7. Cachas, named Kutuz, wrongly described as Melecmees by Hayton.—8. Bendochdare, known to the West as Beybars or Bibars, defeated St. Louis, d. 1277.—9. Meleschsach, *i. e.* Melik-es-Sa'eed was his son.—10. Elphy is Melik-el-Mansoor Kaláoon.—11. Mellethasseraf, Melik-el-Ashraf Khaleel.—12. Melechnasser, Melik-el-Nasir Mohammad.—13. Guytoga (Hayton's Guiboga) Melik-el-'Ádil Ketboogha, identical with Melechcadell.—14. lachyn, Melik-el-Mansoor Lageen, identical with Melechmanser.

p. 22, l. 14. *Comaynz.*—Slaves from Cumania are said by

Hayton to have been the first mameluks of Egypt. The Egerton MS. calls them "þe comoun pople."

p. 23, l. 17. *Mountrivall.*—Scribal error for Montroyal, also called Karak.

p. 23, l. 22. *þo contrees.*—Here Dr. J. Vogels (Mand. 1886, p. 15) edits an interpolated Latin letter, supposed to be from Melechmandabron's son to the then Pope, from two French MSS. (Bibl. Reg. 20 B.X and Sloan 560), and from two Latin ones (V. 96, Eg. 672). The text is corrupt and the translation doubtful.

Cuius (*viz.* Melechmandabron's) filius senior, Melechmasser nomine, scripsit litteras summo pontifici, tenorem qui sequitur continentes:

"Balthazarday, illustris regis filius, soldani Babiloniorum, Assyriorum, Egyptiorum, Amaricanorum, Medorum, Alexandrinorum, Parthorum, et Ethyopum, Constantinus de Jerico, prepositus terrestris paradisi custosque sepulture crucifixi, rex Jerosolomitanus, Affrice et Asie, dominus Barbarie, ab oriente usque ad occidentem, rex regum et princeps principum, nepos deorum; standardus Machometi, dominus ab arida arbore usque ad flumen paradisi et ad montem magnum Ararath, timor et angustia inimicorum, interfector christianorum, consolatio paganorum, transfixio loricarum—magno sacerdoti Romanorum gratiam, quam palpitat queritando et salutem, quam visitando meretur. Ortodoxi fundamentum fidei christianorum, robur discretorum, fortitudo prudencium; hoc omnia in capitis tui cellula quasi thesaurus requiescunt; memoria vero tua strepit, incipiens vacillat, obedescit stulticia. Qui pater diceris, et filiis tam inaudita mala machinaris! Tu enim et philippus francorum rex, et alii reguli in baculo arundinis confiditis, spem vobis ponentes, que velut stuppa incensa evanescit et uno flatu consumitur. Nam quicquid contra nos moliendo poteritis cogitare, totum animi matura deliberacione pervidimus, non timemus. Qualis enim pater es tu, qui filios non morte naturali, sed subita perire conpellis? An putas, quod sagittis et pharetris careamus, in quas filios tuos mittere non formidas, ut eas in se recondant et vivaces animas sic morti tradant? A quo subversa est preciosissima civitas Jerusalem? A quo funditus destructa est civitas Achon potentissima? A quo desolata et deleta est Tripolis famosissima? Nonne CCCLV. civitates nobis subiecimus, quas famuli olim crucifixi rexerant? Tu filios in mare procellissimum, ubi flumina furiunt, ire conpellis; sed tu ipse non sequeris, in arido stas et stultos pauperes in flumine mergis. Vere simplices seducis, sed ipse non

antecedis. Pater quidem nomine, sed non re nuncuparis. Sufficiat ergo tibi te sic more Turcorum conducere. Attamen si terram nostram desideras, ecce Achon et Tripolim filiis tuis aperiemus et reparare concedimus taliter, ut sint nobis perpetui censuales. Consulimus itaque, ut dominum tuum, si potes, primo invoces, ut per nos numerus martirum impleatur, et ut iuvenes renascantur, qui patrum cruorem vindicantes ad nos properent penam consimilem recepturi. Nichil enim aliud quam sanguinem christianorum querimus, quem sitimus. Consule igitur tibi ipsi, qui prudens diceris, et salva iam morti expositos—alioquin occisor eris et seductor simplicium—quod ipse nature a te demon graviter requirit. Quem nobis posse rebellare credis, cum tota gens tua respectu nostre multitudinis sit quasi gutta maris?

"Datum babilonie anno nativitatis nostre XXXIX°, regni vero nostri XX°."

Melechmandabron's elder son, named Melechmasser, wrote a letter to the Sovereign Pontiff, the import of which is as follows:

"Balthazarday, son of the illustrious king, the soudan of the Babylonians, Assyrians, Egyptians, Amaricans, Medes, Alexandrinians, Parthians and Ethiopians, Constantine of Jericho [?] provost of the Earthly Paradise and guardian of the Sepulchre of the Crucified, king of Jerusalem, of Africa and Asia, lord of Barbary from East to West, king of kings and prince of princes, offspring of the gods, standard of Mohamet, lord from the Dry Tree to the river of Paradise and to the high hill of Ararath, terror and threat to the enemies, killer of Christians, comfort of paynim, piercer of harnesses,—to the High Priest of the Romans sends such grace as he trembles to beseech and such greeting as he deserves on a visit. The foundation of the true faith of Christians, the strength of the cautious, the bravery of the discreet, all these repose, like a treasure, within the hollow of thy head. Yet thy memory resounds, it begins to shake, stupidity devours thee. Father art thou called, and for thy children thou preparest such unheard-of evils! For thou and king Philip of France and other kinglets put your trust in a staff of reed, raising to yourselves a hope that vanishes like burning tow and is consumed with one breath. For whatever you may scheme and imagine against us, we perceive it all in the clear thoughts of our mind, nor do we fear. What kind of father indeed art thou, to drive thy sons to a sudden, unnatural death? Believest thou us to be short of arrows and quivers, that thou shrinkest not from sending thy sons against them, to hide them in their bodies and so

deliver their living souls to death? By whom has the most precious city of Jerusalem been overthrown? By whom has the powerful city of Acre been razed to its foundations? By whom has far-famed Tripoli been laid waste and ruined? Have not we subjected three hundred and fifty-five towns, formerly built by the servants of the Crucified? Thou forcest thy sons into a stormy sea, where streams are raging, but dost not follow thyself; thou stayest on dry land, and drownest poor fools in the stream. Truly thou misleadest the simple, but dost not go first. Father art thou called in name, but not in deed. Let it suffice thee therefore so to behave in the manner of the Turks. If however thou desirest our land, lo, we shall open Acre and Tripolis to thy children and allow them to restore them, provided they are our tenants for ever. We accordingly advise thee first to call on thy Lord, if thou canst, that the number of martyrs may be increased by us, and that young men may rise again and, in revenge for the killing of their fathers, hurry towards us to receive similar punishment. For we want nothing more than the blood of Christians, and we thirst for it. Be advised, therefore, thou that art called wise and save those now in danger of death, otherwise thou wilt be a murderer and seducer of simple folk, even the spirit of nature earnestly entreats thee to it. Who dost thou think can resist us, as all thy people, compared to our multitude, are as a drop in the sea?

"Given at Babylon [Cairo] on the 39th year of our birth, and on the 20th of our reign."

The Philip of this mock-heroic epistle can only be Philippe Auguste, who fought Saladin in the third Crusade.

p. 23, l. 23. *mo þan .xx. Mill.*—This military information is from ch. 50 and 51 of Hayton; only Hayton gives the number of men under each amuratus, or emir, as one to two hundred. Mandeville boldly doubles the figure!

p. 23, l. 26. *ben all weys at him.*—H.: sunt totdis a luy. Gallicism, meaning: they always belong to him.

p. 23, l. 30. *be the cytees t be townes.*—H.: par les cites et par les villes, meaning: about the cities and towns.

p. 23, l. 31. *.iiij.*—Scribal error for iiij$^{c}$.

p. 23, l. 32. *.v.*—Scribal error for v$^{c}$.

p. 23, l. 33. *als many taketh.*—H.: Et atant prent luy admiral, and as much (pay) takes the emir, etc.

p. 24, l. 2. *.iiij. wyfes.*—Will. of Tripoli, c. 21: [Bondogar]: "Coniugium laudat, quatuor habens uxores, quarum quarta est

christiana iuvencula Antiochena, quam semper secum circumducit" (ed. Prutz, p. 588).

p. 24, l. 7. *paramours.*—The substance of this passage, down to l. 18, has been traced by V. Chauvin to ch. ii. of the Book of Esther (*Le prétendu séjour de Mandeville en Égypte*, Wallonia, 1902, pp. 237–242). Bovenschen was greatly impressed by the air of truthfulness of these indecent jokes!

p. 24, l. 19. *tartarie*, tartaire; *camaka*, camocas, rich medieval cloths of silk.

p. 24, l. 28. *here armes lift vp.*—This dramatic scene is from the Crusading epics, but I have mislaid the reference.

p. 24, l. 31. *but þat he.*—H.: Et auxint nul estrange vient deuant luy, qi luy fasce ascune requeste, qil nel ottroie, pur quoi qil soit resonable et ne deuient contre sa loi. The reading of the two Brussels MSS., although so corrupt that I have to modernise it, is more grammatical: Aussi un étrange messager ne vient devant lui qui lui fasse requête qu'il ne lui octroie, pourtant qu'elle soit raisonnable, etc.; *i. e.* No messenger from abroad appears before him to make a request without it being granted, provided it is sensible and not opposed to his law. The Cotton version makes no sense.

p. 24, l. 34. *seyn þat noman.*—Brussels 10420–5: Car ilh dient que nus ne doit venir deuant princez qui nen valhe myel et doit estre plus lyes au departir de sa presence que al venir deuant ly. For they say that none ought to come before the prince without being better off, and [that people] ought to be gladder on leaving his presence than on appearing before him. Cotton makes no sense.

p. 25, l. 1. *Babyloyne.*—After Boldensele, p. 38–39: "Turris Babel a filiis Noë incepta in loco propinquo asseritur, ubi humanum labium confusum est. Locus autem desertus dicitur et quasi inaccessibilis propter ferarum crudelium et venenosorum animalium ibidem commorantium multitudinem numerosam." The desolation of Babylon, announced in Isaiah xiii. 19–22, was turned by heretics against the Church of Rome. Adso (*De ortu et tempore Antichristi*, ed. Sackur, 1898, p. 107) prophesies that Antichrist shall be born in Babylon. See p. 73, l. 19.

p. 25, l. 23. *the ydoles & the symulacres.*—A covert attack on the worship of images of saints.

p. 25, l. 27. *.cc. cubytes.*—Honorius Augustodun., *Imago Mundi* (Migne, v. 172, col. 125, l. I., c. xv.): "Cuius muri latitudo est 50 cubitorum, altitudo ducentorum cubitorum, ambitus civitatis quadringentorum octoginta stadiorum."

p. 25, l. 31. *he departed þat Ryuere.*—Sir G. Warner traces this story to Herodotus (I. 189), who tells it of the Gyndes, while Sanudo (p. 55) transfers it to the Ganges.

p. 26, l. 2. *not the grete Babiloyne.*—Boldensele is again followed and padded out with geographical commonplaces.

p. 26, l. 14. *Methon.*—Brussels 10420–5 adds: ly payens lappellent Jathrib, which Bovenschen spells Jathreb and describes as an earlier name of Medina. The form Methone (Mothona) is from the Alexandrian romances (see Ausfeld: *Alexanderroman*, 1907, p. 132, fn.).

p. 26, l. 17. *Musketh.*—Boldensele: " . . . corpusque ipsius perditissimi pseustis [Greek for liar, a compliment carefully omitted by Mandeville, the friend of Infidels] sub soldani diligentissima custodia in civitate, quae Meca dicitur [the Middle Ages believed Mahomet's shrine to be at Mecca], sita in deserto Arabiae de Babylonia circa 25 diaetas in pulchra ipsorum ecclesia quam musquet vulgariter dicunt" (p. 38). Mezchita (meschita) occurs as the Latin for mosque (Bédier, *Légendes épiques*, III., 1912, p. 314). Mandeville elsewhere has the form Moseach (on p. 152, l. 11).

p. 26, l. 31. *Botron.*—Sir G. Warner quotes Eugesippus: "Arabia jungitur Idumeae in confinibus Bostron" (p. 993), and places this at Bostra, now Bosrah, about eighty miles south of Damascus.

p. 27, l. 4. *Theophilus.*—The hero of the miracle of Our Lady. Will. of Trip.: " . . . Mesopotamiam . . . in qua civitas metropolis Zaram, quam habitabat Abraham, quoniam dictum est ei a Domino, Gen. XII°: Egredere e terra et de cognatione tua et de domo patris tui, de qua civitate fuit gloriosus doctor Effrem et etiam Theophilus, quem virgo Maria de manu enimici liberavit" (ed. Prutz, 582). Ephrem Syrus lived in the fourth century.

p. 27, l. 10. *Calyffez.*—This word, which was a stumbling-block to the Englisher on p. 22, l. 3, is rightly interpreted as successor of Mahomet by Will. of Tripoli (p. 581 of Prutz's ed.), and was in the Middle Ages applied to the pope of Infidels:

" . . . . . parlement
La ou li apostoles Califes les atent."
(*Chanson d'Antioche*, 1848, II., p. 61.)

"Califfes lor sermone, qui bien fu escolés;
C'est li maistre apostoles de lor actorités."
(*Chevalier au Cygne*, éd. Hippeau, II., 1877, p. 79.)

p. 27, l. 13. *Baldak.*—Will. of Trip.: "Transit hostis [Hebbis =

Abdallah Abu l'Abbas (750–54)] ultra fluvium ad terram, que olim fuit regnum Caldeorum, nulloque resistente bellatore ad regum civitatem Baldach, que Suzis olim nominata est, quam edificavit Nabucodonosor, pervenitur ibique dictus princeps."—"Baldach, in qua regnavit Assuerus et regina Ester et sanctus Daniel vidit revelationes miras et divinas" (ed. Prutz, p. 582). Sir G. Warner identifies Susis with Shushan.

p. 27, l. 17. *.iij. Calyffeez.*—Will. of Trip.: "tres calife, unus in Baldach, alius in Marroch, tercius vero in civitate prefata [*i.e.* Carre = Cairo]" (ed. Prutz, p. 583). H: "Il soleit auoir en temps passez iii. Califfes. Cis Darrabiens et de Caldiens demorroit en la cite de Baldak desuisdit; et a Cair delez Babiloigne demorroit le Califfe des Egipciens; et au Marrok sur la meer doccident demoirroit le Califfe des Barbariens et de Affricaux."—The error is the scribe's. Read: The caliph of Arabia and Chaldea dwelled in Baldach; at Cairo dwelled the Caliph of Egypt; in Morocco on the Western Ocean dwelled the Caliph of Barbaresques and Africans.

p. 27, l. 23. *Sahaladyn.*—Will. Trip.: "ipsum suum calife, qui auctoritate Macometi videbatur esse maior, peremit et sedem calife in Egypto evertit" (ed. Prutz, c. xiv.). Mandeville goes beyond his authority, a common practice with d'Outremeuse.

p. 27, l. 29. *Gyson somtyme clept Nyle.*—Medieval geography believed that the Euphrates, one of the four springs of Paradise, ran under the Red Sea and reappeared in Egypt as the Nile. A. Ausfeld, *Alexanderroman*, traces this to Pausanias (II. 5. 2) and to Philostratos (*Vit. Apoll.* I. 20. 2) (p. 156 of Ausfeld). Boldensele repeats it (p. 39). Bovenschen quotes Honorius Augustodunensis, *Imago Mundi:* "Geon qui et Nilus iuxta montem Athlantem [Mandeville's Aloth] surgens, mox a terra absorbetur, per quam occulto meatu currens, in littore rubri maris denuo funditur, Aethiopiam circumiens per Aegyptum labitur, in septem ostia divisus, magnum mare iuxta Alexandriam ingreditur" (Migne, *Patrol.* 172).

p. 27, l. 31. *signe of Cancer.*—The four dates for the Flood, Cancer, Leo, Libra and Virgo, are given in Pliny, 5. 57, 5. 90, 18. 167, quoted by Bovenschen.

p. 28, l. 7. *þei entren betwene theise ryueres.*—Nonsense. Pliny: "revocatur intra ripas in libra" (5. 57). H.: adonqes elles entre dedeins ces riueres. Meaning: when the sun is in Libra, the river shrinks back into its banks.

p. 28, l. 15. *Morekane.*—Mauritania. Mandeville sends the Euphrates all the way to Morocco before letting it merge in the Nile!

p. 28, l. 18. *Sikonyes.*—H.: sigoignes.

p. 28, l. 19. *Egypt is a long contree.*—Boldensele: "Et sciendum quod Aegyptus oblonga patria est et in aliquibus partibus constricta propter desertum siccum latera ipsius ambiens et comprimens, de cujus natura etiam ipsa Aegyptus est, nisi quod in quantum exuberante fluvio vel naturaliter vel artificialiter conducto visibiliter fertilis efficitur. . . . Rarum pluit in ea" (p. 39). The other source is Hayton, c. 54.

p. 28, l. 24. *large of lengthe.*—H.: tant est ly pais largez. The whole sentence means: Egypt is no wider than the stretch which the floods of Nile serve to fertilise, or than the waters can spread over the land.

p. 29, l. 6. *heghte . . . loweness.*—H.: la haute qest vers Ethiope, et la basse qest vers Arabe. Cotton's nouns make no sense.

p. 29, l. 12. *Coston.*—Sir G. Warner guesses at Kus on the east bank of the Nile, a little below Luxor and at Kosseir, the port opposite to it on the Red Sea.

p. 29, l. 13. *cytee of lybye.*—H.: terre de Libie. Probably the scribe's mistake. Read: contree of lybye.

p. 29, l. 18. *more þan two so moche.*—H.: pluis de ii tant desert. Meaning: more than twice so much of desert?

p. 29, l. 20. *it hath wel.*—H.: y ad bien, meaning: there is about twelve days' travelling in the desert. Gallicism.

p. 29, l. 22. *blake as the Mowres.*—Egerton adds: and þat þai hald a grete bewtee, and ay þe blakker þai er þe fairer þam think þam. And þai say þat, and þai schuld paynt ane aungell and a fende, þai wald paynt þe aungell black and þe fende qwhite. And, if þaim think þam noȝt black ynough whan þai er borne, þai vse certayne medecynes for to make þam black withall.—Although this passage is wholly in d'Outremeuse's manner, it does not occur in the French texts known to the editor. The medicine to blacken the complexion is used by Maugis the enchanter in the *Four Sons of Aymon.* In the Alexander romance, the dark queen Candace writes to the Macedonian that the minds of her people are lighter than the brightest among the Greeks (ed. Ausfeld, 1907, p. 97). Jacques de Vitry: "nos autem nigros Aethiopes turpes reputamus, inter ipsos autem qui nigrior est, pulchrior ab ipsis judicatur"

(*Hist. or.*, ed. 1597, p. 215). John of Hildesheim writes of the black Nestorian heretics : " Et in ecclesiis suis depingunt Christum et matrem eius et beatum Thomam nigros et diabolos albos in despectum alborum " [text : aliorum], ed. 1878, p. 25.

p. 30, l. 1. *Nota*, etc.—This seems to have been interpolated from the margin, as it occurs neither in Brussels nor in H.

p. 30, l. 3. *holy heremyte.*—Sir. G. Warner : " St. Antony, whose encounter with a satyr is described by St. Jerome in his *Vita S. Pauli*" (Migne, 23. 23)." *The Golden Legend ;* Mapes, *Nug. cur.* 2. 15 ; Gervas Tilb., *Ot. Imp.*, 1. 18, are also given as possible sources. The salvation of this monster is a parallel to that of Hermogenes on p. 11, l. 16, and to that of Job the paynim on p. 197, l. 9.

p. 30. l. 4. *þat is to seyne*, etc.—This explanation is missing in the original, and may have been inserted by the Englisher. The monster is called a satyr and faun in Vincent de Beauvais, *Spec. Nat.*, l. XXXI., c. cxxvii.

p. 30, l. 17. *And ȝit is the hede.*—This seems a bold invention, after the manner of d'Outremeuse.

p. 30, l. 23. *Fenix.*—The source of this legend is in Pliny (X. 3) ; it became known to the Middle Ages through the *Physiologus.*

p. 31, l. 6. *And the tayll is ȝelow & red*, etc.—H. : et la cowe reget [roietz, S.] de trauers de iaune et de rouge. Meaning : and his tail is striped across, yellow and red. The Englisher probably read *royé, rayé* as *rejeté*, and translated it as cast again !

p. 31, l. 11. *Emeraudes.*—Boldensele : In superioribus Aegypti est vena smaragdina, unde ibidem smaragdi melius et in meliori forma habentur, quam in alia mundi parte (p. 41 of 1855 ed.).

p. 31, l. 14. *myzs.*—Halliwell, 1866, reads Myrs ; Pollard, 1900, mires. H. : sorēz = mice. Sir G. Warner traces this to Pliny (IX. 179) : quippe detegente illo musculi reperiuntur.

p. 31, l. 20. *coueren hem.*—Brussels, 10420–5 : couuent, *i. e.* hatch them. H. : les coeuerent, followed by Cotton.

p. 31, l. 34. *in a bascat.*—Brussels, 10420–5 : en une trocke. Brussels, 11141 : tresque. Egerton : on a clustre. Godefroy explains troche as "assemblage, faisceau, masse, troupe, quantité."

p. 31, l. 37. *the appull tree of Adam.*—While the slave-market and incubator are from Boldensele, the information regarding the miraculous fruits rests on a confusion with Jacques de Vitry,

*Hist. Hier.* c. lxxxvi.: Sunt ibi aliae arbores poma pulcherrima et citrina ex se producentes, in quibus quasi morsus hominis cum dentibus manifeste apparet; ed idcirco poma Adam ab omnibus appellantur. . . . Sunt ibi praeter ficus communes quaedam singulares ficorum species, fructus in ipsis truncis absque ramis et foliis facientes, non inter folia vel ramos superiores, sicut fit in aliis arboribus, sed ipsi trunco adhaerentes: has autem ficus Pharaonis appellant.

p. 32, l. 4. *the feld where Bawme groweth.*—Boldensele visited the garden of El-Matariyeh, near Cairo. His account is supplemented by Mandeville from Vincent de Beauvais (*Spec. Nat.* l. XIII., c. xcix., col. 1008 of 1524 edition; c. lxxxiv., col. 1000). Sir G. Warner and Bovenschen mention many more sources, most of them quoted in the *Speculum Naturale.*

p. 32, l. 8. *with on of his feet.*—H.: vii fontaignes, dount nostre Seignur Ihesu Crist en fist vn de ses piez; *i. e.* seven wells, one of which made with his feet by Our Lord. Mistranslation.

p. 32, l. 16. *ne falle nought.*—H.: ne flectrissent point, *i. e.* do not wither. Mistranslation.

p. 32, ll. 21–23. *Enochbalse, Abebissam, Guybalse.*—These Saracen names are unexplained. They may have been in use among pharmacists, or d'Outremeuse may have invented them. In the romance of Balan, Fierabras takes two barrels of balm in Rome (G. Paris: *Histoire poétique de Charlemagne*, 1905, p. 251).

p. 32, l. 29. *I haue not seen it.*—The usual joke of the arch liar. He had not seen the speaking trees!

p. 32, l. 32. *take gode kepe for to bye.*—H.: qil se fait bien garder dachater baume, *i. e.* people had better abstain from buying balm.

p. 33, l. 1. *wax in oyle.*—H.: Et ascuns mettent cuire en oile de boys del fruit de baume, *i. e.* And some put fruit of balm to boil in wood oil. The Englisher read cire = wax instead of cuire = boil; his sentence is sheer nonsense.

p. 33, l. 24. *it wole take t beclippe the mylk.* H.: tantost ly lait acoillera et prendra, *i. e.* the milk will curdle [mod. French: se cailler] at once.

p. 34, l. 2. *Gerneres of Joseph.*—Boldensele sensibly writes: "Dicunt simplices haec maxima monumenta fuisse granaria Pharaonis, et sic ea appellant. Sed nullo modo est, quod nec ad imponendum, nec ad extrahendum, nec ad conservandum annonam aut frumentum locus in ipsis pyramidibus aptus deprehenditur,

maxime quod a summo usque deorsum plenae sunt maximis lapidibus, invicem bene junctis, nisi quod porta parvula a terra bene elevata remansit et via stricta ac tenebrosa, per quam ascenditur per certum spatium in eisdem, nulla in ipsis reperta latitudine spatiosa (p. 44 of 1855 ed.). Mandeville's petulant advocacy of the wrong view is thoroughly characteristic.

p. 35, l. 5. *because þat.*—H.: come bien qe le pluis pres soit ly pluis digne, *i. e.* although the nearer way is the worthier. Mistranslation.

p. 35, l. 24. *hilles.*—H.: islez de Itaille, viz. the islands of Corsica, Sardinia and Sicily. Cotton's slip may be a scribal blunder.

p. 35, l. 36. *bastardes or none.*—H.: bastardz ou de loial mariage. Cotton's *or none* is redundant.—E. S. Hartland quotes this in a discussion on changelings (*Science of Fairy Tales*, 1891, p. 111, fn. 1). A horse is said to strive to kick a changeling and to lick human children.—Chapter xc. of the *Golden Legend*, itself founded on Acts xxviii., says: Dicitur quoque, quod omnes qui de progenie illius hominis, qui Paulum de hospitio excepit, nascuntur, a venenosis ullatenus laeduntur, unde cum pueri nati sunt, in cunis eorum patres serpentes ponunt, ut probent, si veri eorum filii sunt. This is placed in Melita, but is transferred to Sicily in a letter *De statu Apuliae et operibus vel artibus Virgilii*, mentioned by Bovenschen as inserted in the chronicle of Arnold of Lübeck (l. V. xix., p. 193–196). According to Sir G. Warner, Pliny (VII. xiii.) reports the same of the Psylli, a tribe of North Africa. Jean d'Outremeuse's *Mirror of History* writes that women take their children to be tried by a snake in Africa (Vol. I., 1864, p. 298).

p. 36, l. 7. *.vij. places.*—H.: vij lieux. The English translation is correct, but the author mixed his description of Aetna with an echo of Pliny (III. 92–94) describing the seven Lipari islands. According to the *Grande Encyclopédie*, a saint has shut the devils in an extinct volcano in Lipari.

p. 36, l. 13. *weyes of helle.*—H.: chymenes denfern, *i. e.* chimneys of hell. This is a mistranslation, unless the Englisher's French original already had chemins for cheminées.

p. 36, l. 16. *Greef.*—Brussels, 10420–5: Cret. Egerton: Greff. H.: Gref. Sir G. Warner notices that Corfu did not belong to the Genoese, and therefore thinks of Corsica, but Mandeville would not be so particular.

p. 36, l. 17. *at Gene.* H.: as Janeweis, *i. e.* that belongs to the Genoese. Gallicism.

p. 36, l. 18. *Myrok,* explained by Sir George as Hiericho (Spruner, pl. 84), or Mavrovo in Albania.

p. 36, l. 19. *t pere is a Duk at Duras.*—H.: a la cite de Duras qest a Duc de Duras. D'Outremeuse would remember that the name of Duras was borne by a Belgian family. The Englisher slightly alters the meaning.

p. 36, l. 31. *the Emperour Leoun,* etc.—The *Golden Legend* (c. lix.) relates how Mark's bones came to Venice.

p. 37, l. 6. *lignum aloes.*—Boldensele: Inveniturque in eo et circa ipsum lignum aloë et diversi coloris lapides carneoli (p. 39).

p. 37, l. 12. *Babiloyne.*—Chapter viii. is mainly composed of the commonplaces of Crusading geography. The beginning of ch. ix. follows Boldensele again.

p. 37, l. 17. *welle þat Moyses made with his hond.*—Exod. xvii. 5: . . . and thy rod, wherewith thou smotest the river, take in thine hand, and go.

p. 37, l. 20. *welle of Marach.*—Exod. xv. 23–25.

p. 37, l. 23. *Elyn.*—Boldensele: Deinde veni in Helym locum valde delectabilem in deserto, ubi sunt 12 fontes at 70 palmae et una de stationibus Israël, ut in Exodo reperitur (p. 46 of 1855 ed.). The author of *Mandeville* adds two palm trees, as his way is (Exod. xv. 27; Numb. xxxiii. 9).

p. 38, l. 1. *largeness in lengthe.* H.: Elle poet bien auoir vii. lieues de large. The two meanings of the word large, the English one and the French one, are confusing to the Englisher.

p. 38, l. 9. *no man may go on horsbak.*—A deliberate fraud. Boldensele, his source, writes: De Kadro et Babylonia recedens partibusque Aegypti in Arabiam properavi, venique ad montem Synai eques in decem diebus (p. 44 of 1855 ed.). The " .xij. gode iourneyes " of l. 16 are also a falsification.

p. 38, l. 20. *into tyme . . . langage.*—H.: iusqes atant qe homme sache la langage, *i. e.* until the time when one knows the language.

p. 39, l. 6. *of the Bayes or of Olyue.*—H.: des ramis ou de raies de oliue. Brussels, 10420–5: de rains ou des branchez de oliue. My French texts are corrupt; a possible reading may be: des rains ou des baies d'olivier, *i. e.* twigs or berries of the olive tree. The Englisher would then have repeated the French baies instead of translating it.—Boldensele has no birds and oil story. Its source is Vincent de Beauvais: De corpore vero eius [Sanctae

Catharinae] pro sanguine lac emanavit, ipsumque corpus ab angelis mox assumptum est, et ab illo loco [Alexandria] in montem Sina 20 diebus itineris transportatum, atque ibidem in magna miraculorum gloria requiescit. Nam et ex tumba eius oleum manat, et cuncta debilium membra sanat (*Spec. Hist.*, l. XIII., c. viii., p. 509, ed. 1524). The birds may be an invention of d'Outremeuse's, or a reminiscence of Ezek. xxxix. 17 : . . . birds of every sort . . . assemble yourselves, etc. Sir G. Warner refers to Thietmar's *Peregrinatio* (1217), where the Virgin promises the monks an inexhaustible supply of oil, if they will stay in their convent (ed. Laurent, 1857, p. 46). *Les Pelerinaiges pour aler en Jherusalem* (ed. 1882, in *Itinéraires* etc.), report that many wild beasts on the hills get their living merely by licking the tomb of Our Lady St. Catherine (p. 98). Bovenschen refers to Petrus Comestor, *Lib. Exod.*, c. xxix.

p. 39, l. 22. *Instrument of syluer.*—This occurs in Boldensele, p. 47, and is transferred to the relics of the Three Kings by John of Hildesheim, 1878 : the more the arms of the Three Kings are rubbed with an instrument of silver, the more a sweet perfume spreads throughout the church (p. 33). As is commonly the case with d' Outremeuse's duplications, the fictitious account precedes the second, which is more or less faithfully borrowed from a source.

p. 39, l. 25. *swete of smell.* H. : noirastre, *i. e.* blackish, a word probably incomprehensible to the Englisher.

p. 39, l. 31. *schewen the bussch.*—Boldensele does not claim to have been shown the actual bush !

p. 39, l. 37. *his lampe schal lighte.*—In the *Chanson de Jérusalem*, the election of Godfrey of Bouillon to be king takes place in the same way : the taper in his hand lights of itself, while the other candidates' do not burn. Once it is lighted by a dove :

> Es vos i blanc colon, volant de randonée
> Qui li a devant lui sa candeille alumée.
> (Ed. 1868, canto vii., p. 279.)

Another time, the Lord sends a flame :

> Voient le chierge au duc jeter grant embrasée
> Que Dex i envoia par bone destinée.
> (*Ib.*, canto v., p. 190.)

On ever-burning lights in romances see Faral : *Recherches sur les sources latines des contes et romans courtois*, 1913, pp. 176–177.

p. 40, l. 3. *whan ony of hem schall dye.*—That every man may

foresee the time of his death by viewing his lamp or taper of life is an allegory, still current to-day. Bovenschen refers to Reinfrid von Braunschweig, fol. 208*a*, and to W. Grimm, *Altdeutsche Wälder*, II., 185 ff., ed. K. Bartsch, ll. 26998 ff.

p. 40, l. 8. *fynde vpon the awtier the name.* In the fourteenth century romance of the Knight of the Swan and Godfrey of Bouillon, the barons who leave Godfrey are recalled by a dove laying a parchment letter on the altar (Borgnet in t. III. of *Chevalier au Cygne*, 1854, p. lxix).

p. 40, l. 17. *Mirabilia.*—Perhaps adapted from Ps. lxxi. 17: O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous work. Jacques de Vitry, describing the Holy Land as the country of wonders, has a chapter on wonderful occurrences in the Holy Land, on earthquakes, thunderstrokes, showers and snowfalls (*Hist. or.* 1597, c. lxxxiv., p. 165).

p. 40, l. 20. *bothe on and oper how it befell.*—H.: Et lors ils me disoient qe lun et lautre estoit auenuz plusours foitz, *i. e.* Then they told me that either miracle had often occurred.

p. 40, l. 22. *flye ne todes.*—H.: En celle abbeye ny entrent musches, ne muscherons, ne puices, ne autre tiel ordure, *i. e.* In that abbey enter neither flies, nor gnats, nor fleas nor other such vermin. The Englisher expands, perhaps because he knew no equivalent for moucheron. The source is Boldensele, p. 47. D'Outremeuse dramatises as is his wont. Von Dobschütz, article: "Charms and Amulets," in Hastings's *Encyclopaedia*, p. 422, recalls that flies are types of the demons (*Mart. S. Viti. Act. Sanct. June*, III., 503). Virgil expelled every fly from Naples by setting up a brazen fly on the city gates (Gervasius of Tilbury, III., 16 ff., Liebrecht's notes).

p. 40, l. 30. *before the ȝate.*—Boldensele: In hoc monasterio est aqua, quam percussione virgae praecepto Dei jussit Moyses emanare (p. 47). D'Outremeuse carries the well from inside to the space outside the gate!

p. 41, l. 6. *Reisins of Staphis.*—As Sir G. Warner has found no other mention of St. John's vine in this neighbourhood, we may assume d'Outremeuse's invention as the source.

p. 41, l. 16. *noman knoweth where he was buryed.*—In the Arthurian romances, a traitor called Moses disappears in an abyss. His body will be claimed. Lancelot is to open the abyss (P. Paris: *Romans de la Table Ronde*, I., 1868, pp. 145–146).

p. 41, l. 29. *the Collect of seynte kateryne.*—Sir G. Warner

quotes from the Roman Breviary, 25 Nov. : Deus qui dedisti legem Moysi in summitate montis Sinai et in eodem loco per sanctos angelos tuos corpus beatae Catherinae virginis et martyris tuae mirabiliter collocasti, etc.

p. 42, l. 7. *Bedoynes.*—Besides Boldensele, Jacques de Vitry (p. 1062) and Odoric, *De Terra Sancta* are followed. The romances contain similar accounts.

p. 42, l. 18. *þei eten no bred.*—Alexandre, ed. 1846 :

> La gent de sa contree manjuent peu de pain
> Lait boivent de camel et a soir et au main.
> (p. 114, ll. 27–28.)

p. 42, l. 21. *hote stones.*—Vincent : Ichtyophagi . . . in littore maris rubri super petras solis calore ferventes assant pisces (*Spec. Hist.*, I., c. lxxxvi., p. 32, ed. 1624).

p. 43, l. 8. *Bersabee the wif.*—This lovely etymology is worthy of d'Outremeuse's inventiveness and of his love of indelicate stories.

p. 43, l. 14. *an .c. ȝeer.*—Pseudo-Methodius : fecerunt planctum super eum Adam quoque et Eva annis C. (Ed. Sackur, 1898, pp. 60–61).

p. 43, l. 18. *Sacerdotall.*—H. : Et si fuist la cite sacerdotale de tribu Iuda. Et estoit si franche qe homme resceuoit la totes futifs dautre lieu pour lour malfaites. Bovenschen quotes Eugesippus, p. 103, as the source.

p. 43, l. 23. *kyng Dauid.*—Source, according to Bovenschen, 2 Kings v. 5.

p. 43, l. 27. *t of Lya.*—Egerton adds : and þai er in þe hingand of þe hill. And ower þaim es a riȝt faire kirke wele bretist aboute, as it ware a castell, þe whilk Sarzenes kepez riȝt wele. H : . . . Lie, en le declin de la montaigne. Et dessur eaux y ad vne bele esglise, kernele [*i. e.* crénelée = battlemented] en guise dun chaustel, la quelle ly Sarazins gardent mult curiousement. This was probably omitted by the copyist of Cotton. It is translated from Boldensele, p. 50.

p. 43, l. 30. *cristene man.*—Egerton adds : ne Iews, following French.

p. 43, l. 36. *Karicarba*, Kirjath-Arba, Joshua xiv. 15. The source for this page is in the guide-books, such as Eugesippus, who is quoted in Vincent de Beauvais, and Odoric, *De Terra Sancta.*

p. 44, l. 6. *And of þo same.*—H. : La, mesme lieu. Brussels 10420–5 : la mesmes, *i. e.* in that very place. This seems sheer

carelessness of the Englisher. Boldensele: In hac sancta valle Hebron locus est, ubi Abraham in ostio sui tabernaculi sedens in ipso fervore diei tres vidit et unum adoravit. . . . In hoc loco etiam ipse vir sanctus angelos Dei hospitio recepit (p. 50 of 1855 ed.).

p. 44, l. 10. *Adam formed.*—Burchardus, *De Terra Sancta:* De spelunca duplici contra occidentem, quantum jacere potest arcus, est ager damascenus, in quo loco plasmatus fuit Adam. Ager iste in rei veritate valde rubeam habet terram, quae omnino flexibilis sicut cera. De qua tuli in magna quantitate. Similiter faciunt peregrini alii et Christiani visitantes loca ista. Sarraceni insuper terram istam portant camelis in Aegyptum et Aethiopiam et Yndiam et ad alia loca, pro speciebus valde caris vendentes eam. Et tamen modica apparet fossio illo in loco. Dicitur enim, quod anno revoluto, quantumcumque magna sit fossio, semper miraculose repletur. Sed oblitus fui quaerere rei veritatem; hoc tamen dico, quod modica fuit fossio, cum essem ibi, ita quod vix quatuor viri sedissent in ea; nec erat profundior, quam usque scapulas meas. Dicitur tamen, quod, quicunque terram istam secum portat, animal eum non offendit. Hominem insuper dicitur a casu conservare (ed. 1864, p. 81). This guarded statement is turned by our text into a bold tale of wonders.

p. 44, l. 23. *Cambyll.*—Sir G. Warner has traced this word to the *Pandectae Medicinae* of Matthaeus Silvaticus (*circ.* 1317), who defines it as "terra rubea minuta, quae affertur de Mecha" (ed. Lugduni, 1641, fol. xiii.). Arabic canbîl, kinbîl. D'Outremeuse may have learned it from the English doctor John de Mandeville. Ducange, *Gloss. Graec.*, s.v. καμβήλ. It is not earth, but a dust-like powder obtained from a shrub. Modern name: Kamala.

p. 44, l. 29. *broþer* [*sone*].—The last word dropped in Cotton. H.: filz au frere Abraham.

p. 44, l. 30. *Mambre.*—Odoric, *De Terra Sancta:* A Ebron incipit vallis Mambre, quae protenditur fere usque Jerusalem. Non remote ab Ebron est mons Mambre, et in ipso monte stat arbor, scilicet quercus arida, quae ab antiquitate sua speciale sibi nomen meruit habere in universo mundo, et vocatur arbor sicca. Sarraceni dicunt eam dirp. Haec creditur stetisse a tempore Abrahae, et quidem ab initio mundi, virens, donec passionis Christi tempore siccaretur (p. 154 of 1864 edition).

p. 44, l. 33. *drye tree.*—Sir G. Warner states that only Odoric and Mandeville identify the oak of Mamre with the Dry Tree of

medieval romance, placed somewhere at the confines of the world in the Far East. Jeanroy, *Poésie lyrique*, 1904, quotes from the *Jeu du Pélerin:*

> Bien a trente et chienc ans que je n'ai aresté,
> S'ai esté au Sec Arbre et dusc'à Dur Esté.

(from Monmerqué et Michel, *Théâtre français au Moyen Âge*, p. 97; p. 251 of Jeanroy). In Cordier's edition of Odoric, 1891, the Biblical passages given as the source of the romance are: Mark xi. § 2, 12–14; Matt. xxi. 18–22; Luke xviii. 6–9; Ezek. xvii. 24. An alternative name for the Dry Tree is l'Arbre seul, the sole Arabian tree of the *Phoenix and the Turtle.* In *Baudouin de Sebourg*, the Dry Tree is connected with the wood of the Cross (*Hist. Litt.*, Vol. XXV., p. 574.)

p. 45, l. 1. *in the world.*—H.: ou ils dessechcheront, ou ly coers fendi et purissoit, et sunt demorez touz voidez et tot creuez par dedeins, dont il y ad vnqore mointez parmy le monde, *i.e.* either they dried, or their hearts split and rotted within, and they have ever since remained empty and hollow within, of which there are still many about the world.

p. 45, l. 4. *prophecyes.*—Among works ascribed to the Venerable Bede is a *Sibyllinorum verborum interpretatio*, printed in Migne, Vol. XC., col. 1181–1186: exsurget rex nomine H animo constans . . . Judaei convertentur (col. 1185). R. Taylor, *Political Prophecies* (1911): "The Last-King-of-Rome story, relating to the successful Crusade of an English king and his death in the Holy Land, was used in prophecies from the thirteenth century on, and was applied to Edward II., Edward III., etc." (p. 109).

p. 45, l. 7. *schall wexen grene.*—Adso, *De ortu et tempore Antichristi*, ed. 1898 by Sackur, *Sibyllinische Texte und Forschungen:* [Antichristus] Faciet ignem de coelo terribiliter venire, arbores subito florere et arescere. D'Outremeuse would be familiar with prophecies occurring in Arthurian romances, and connected with the name of Merlin. Taylor, p. 141. A Biblical source is Ezek. vii. 10: Behold the day, behold it, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Hartland, *The Science of Fairy Tales*, discusses second advent theories on pp. 204–220. On their connection with Nero see Ebert, *Literatur des Mittelalters*, 1874, I., p. 92. Ovid, *Metamorphoses*, l. XV., v. 560:

"Utque Palatinis haerentem collibus olim
Quum subito vidit frondescere Romulus hastam
Quae radice nova, non ferro stabat adacto,
Et jam non telum, sed lenti viminis arbor
Non exspectatas dabat admirantibus umbras."

Cf. Numb. xvii. 5: And it shall come to pass, that the man's rod, whom I shall choose, shall blossom.

p. 45, l. 13. *the fallynge euyll.*—Sir G. Warner notices that Eugesippus does not mention this curative virtue of the Dry Tree, but only its power to protect a horseman from a fall. Von Dobschütz, article on "Charms and Amulets" (Hastings's *Encycl.*, p. 418), says that the falling sickness is cured by wearing the names of the Three Kings who fell in worship before the Infant Christ.

p. 45, l. 14. *his hors schall not ben afoundred.*—Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. lix.: Mambre . . . quercus . . . incolis cara et medicinalis. Nam si quis eam siccam portet, non infunditur bestia cui insidet.

p. 45, l. 18. *a lityll cytee.*—Boldensele: Est autem Bethleem civitas parvula quantitate loci, licet non virtute mysterii, oblonga est et stricta a lateribus suis, profundis vallibus bene naturaliter communita.

p. 45, l. 21. *audiuimus eum.*—Ps. cxxxi. 6 has *eam*, correctly repeated in French texts, wrongly altered to *eum* in English.

p. 45, l. 24. *corneres.*—H.: kerneux. Modern French: créneaux, battlements. Mistranslation. Egerton: kirnelles.

p. 45, l. 28. *feld florissched.*—Sir G. Warner notices that the "champ flori" of the French *Itinéraires* is elsewhere (éd. Michelant et Raynaud, 1882).

p. 45, l. 29. *blamed with wrong.*—H.: encoulpez a tort, *i.e.* unjustly accused. Mistranslation repeated in Egerton.

p. 46, l. 4. *the first Roseres.*—Mr. Robin Flower, of the British Museum, has pointed out the source of this in a manuscript described in Mr. James's Catalogue of MSS. in the Fitzwilliam Museum, 1895, p. 31. In a *Life of the Virgin* it is related that Abraham's daughter became pregnant through the smell of a flower on the Tree of the Cross. Being suspected, she has to enter a fire, which God turns to roses, lilies and eglantines. The sparks and flames become singing birds. The girl's son Phanuiaus (Phanuel) gives birth to Anne through his thigh.—The MS. is dated 1323. Mr. James refers to Leroux de Lincy, *Livre des Légendes*, 1836, pp. 24–29. and to *Histoire littéraire de la France*,

t. XVIII., pp. 833–837. E. Montégut, *Heures de lecture d'un critique*, 1891, p. 278 fn., refers to the legend as Arabic.

p. 46, l. 14. *place where the sterre fell.*—Vincent de Beauvais, *Spec. Hist.*, l. VI., c. xci.: quidam tradunt Bedam voluisse, quod in puteum Bethlehem illico ceciderit [stella] (p. 205). John of Hildesheim, 1878: stella stetit immobilis et infra muros lapideos et fictiles per modicum intervallum stella cum tanta et tali claritate et fulgore se demersit, sic quod omnia in tugurio et spelunca fuerunt illuminata (p. 15). Odoric, *De Terra Sancta:* puteus, ubi videtur stella, quae duxit tres reges ad Christum in praesepio (ed. 1864, p. 153).

p. 46, l. 14. *the .iij. kynges.*—The names are from Petrus Comestor, *Hist. evang.*, c. viii.

p. 46, l. 21. *Cassak.*—This localisation in India is from friar Odoric, *Descriptio orientalium partium*, c. iii.

p. 46, ll. 27–29. *charnell of the Innocentes . . . seynt Ierome.* From Odoric.

p. 46, l. 37. *traces may ȝit ben sene.*—John of Hildesheim 1878: Et in illa capella videtur adhuc lapis, super quem beata virgo sedendo filium lactare consuevit. Et quadam vice modicum lactis de sua mamilla super lapidem cecidit. Cuius lactis species usque in praesentem diem super ipsum lapidem permansit, et quanto plus abraditur quanto plus crescit (p. 17).

p. 47, l. 4. *þat the cristene men han don let make.*—H.: qe ly Cristiens font faire, *i. e.* that the Christians get made.

p. 47, l. 7. *Alkaron.*—The three names are from William of Tripoli, *De statu Saracenorum*, ed. in Prutz, *Kulturgeschichte der Kreuzzüge*, 1883, p. 590.

p. 47, l. 20. *holde*[*n*] *hem alle acursed.*—H.: Et tignent mout a desesperez touz ceaux qi ent mangent. Brussels 11141: moult a despit. Perhaps this is the right reading: all those that eat pork they hold in great despite.

p. 47, l. 24. *for it is forbode.*—H.: non pas qe lour soit defenduz, mes par ceo qil en ont poi, *i. e.* not because it is forbidden, but because they own but few. Mistranslation.

p. 48, l. 5. The close of the chapter is from Boldensele and from Odoric, *De Terra Sancta*, 1864, p. 153.

p. 48, l. 11. *cleped Iebus.*—Guérin, *La Terre Sainte* (1897), quotes St. Jerome, *Epitaphium Paulae:* ". . . ingressa est [Paula?] Jerosolymam urbem trinominem, Jebus, Salem, Jerusalem, quae ab Aelio postea Hadriano, de ruinis et cineribus civitatis in Aeliam

suscitata est" (p. 95). Odoric, *De T. S.* 1864, p. 148, has a still larger number of names. Bovenschen refers to Isidor, *Etym.* XV. 1, 5; to Honorius: *Imago Mundi*, I. 16; to Jacques de Vitry, c. lv., p. 93; to Albericus Tr. Font., MGSS. XXIII., p. 811, 7.

p. 48, l. 25. *Abowten Ierusalem.*—Both Bovenschen and Sir G. Warner notice that the distances from Jerusalem to the surrounding cities vary from those given by geographical authorities. The blame may be laid either on d'Outremeuse or on his translator, or on the scribes.

p. 48, l. 30. *seynt karitot.*—The authorities given for this are Eugesippus, Burchard (X. 30, p. 82), etc.

p. 49, l. 2. *in moornynge.*—H.: en peinture, in painting; so the two Brussels MSS. Mistranslation. Sir G. Warner quotes Comestor, *Evang.* 178: et adhuc compaginati videntur. Did d'Outremeuse connect the word compago, skeleton, with the radical of pictura? Here the two blunderers, French and English, are seen at work on the same expression.

p. 49, l. 15. *.xl. ȝere.*—Saladin took Jerusalem in 1187. If the *Mandeville* had been written forty years later, we should have to place it about 1227, an impossible date. If the date of 1356, given at the close (p. 210, l. 32) was correct, the distance would be 169 years. The author of the *Travels* did not trouble to lie consistently, and he may have blindly copied an earlier writer, as Sir G. Warner suggests. He may also have put in a figure haphazard. Both Brussels MSS. have: vij$^{xx}$ et xiiij ans. This would make the date of composition 1341, five years after Boldensele wrote..

p. 49, l. 18. *holy Sepulcre.*—Boldensele, 57–59, is followed.

p. 49, l. 32. *to breke the ston.*—H.: de prendre de la piere ou piece ou poudre, *i. e.* to take away a fragment or some dust from the stone.

p. 50, l. 6. *it lightez agayne by it self.*—This annual miracle of the Holy Fire is traced by Sir G. Warner to the Crusading historians: Albert d'Aix, XII. 33; Baudri de Dol, I. 4; Foucher de Chartres, II. 8. It should be compared to the miracle by which Godfrey of Bouillon was elected king, p. 39, l. 37, and to the allegory of the lamp of life on p. 40, l. 3.

p. 50, l. 11. *set in a morteys.*—H.: Celle roche est fenduc et celle fendure homme appelle Galgatha, *i. e.* this rock is cracked and the crack is called Golgotha. The Englisher could not translate

the verb fendre, and therefore fell back on the word mortise from c. II., p. 6, l. 19.

p. 50, l. 12. *dropped the woundes.*—Odoric, *De Terra Sancta*, c. XV.: Mons autem Calvariae, in quo crucifixus erat Dominus, ubi sanguis de latere eius fluens in lapidem sub monte, in parte illa, quae Golgata dicitur, ubi inventum est caput Adae, etc., p. 149 of edition of 1864.

p. 50, l. 21. *Otheos*, etc., from Comestor, *Hist. Schol. Evang.* 179, Migne, cxcviii. 1634: ὁ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς. Ps. lxxiv. 12: For God is my King of old, working salvation in the midst of the earth.

p. 50, l. 28. *Cyos myst*, etc.—Sir G. Warner prints this, after Tobler, as: πέτρα ἣν ὁρᾷς ἐστὶ βάσις τῶν πιστέων τοῦ κόσμου. The stone which thou seest is the foundation of the world's faith.

p. 50, l. 31. *of all the world t.*—Mistranslation, as appears from the above.

p. 51, l. 2. *þei ben bothe trewe.* Sir G. Warner credits the author of *Mandeville* himself with this piece of sophistry, and Dr. Bovenschen remarks that it shows great ignorance. It may be added that it throws ridicule on the prophecies and on the people who believe in and comment on them. In a year of ten months, each month must needs be longer than in a year of twelve.

p. 51, l. 4. *Gayus.*—H.: Gaius Ceser, Brussels 10420–5: Julius Cesar.

p. 51, l. 15. *allweys droppen water.*—Boldensele: Circa hunc locum sunt quaedam columnae marmoreae aquam continue distillantes; et simplices dicunt quod defleant et plangant mortem Christi (pp. 60–61). D'Outremeuse omits the reference to simple-minded people. The romances of Charlemagne relate that the stone on which the Emperor sat after the disaster of Roncevaux is still wet with his hot tears (Bédier, *Légendes épiques*, III. 1912, p. 326). Burchard, *De Terra Sancta*, 1864, similarly writes of white stone marked with red spots: color sanguinis Domini nostri Jesu Christi apparet hodie in ipsa scissione petrae (p. 71). And again, of the pillar of scourging: Est autem de lapide porfiritico subnigro, habens maculas rubeas naturaliter, quas credit vulgus tincturas esse sanguinis Christi (p. 71). Stories of statues or images sweating blood, tears or milk belong to the common stock of romances, especially those of Alexander. The vessel of Enydros at Constantinople is connected by d'Outremeuse with the same class of fables (see p. 9, l. 31).

p. 51, l. 18. *the holy croys was founden.*—The *Golden Legend*, c. lxviii., is the source for the legend of the Holy Cross.

p. 51, l. 27. *a brydill*, etc.—H.: Et del vn des claus fist lemperour Constantin vn frein pur son chiual pur porter en bataille, *i. e.* And of one of the nails the Emperor Constantine made a bit for his horse to wear in battle. Mistranslation.

p. 52, l. 2. *be cristen men.*—H.: par la pruesse de eaux, *i. e.* through their bravery..

p. 52, l. 7. *the myddes of the world.*—Sir G. Warner points out an inconsistency: the centre of the world, here placed on the spot where the wounds were washed after the Descent from the Cross by that hero of the Graal romances, Joseph of Arimathia, is elsewhere located in the place where the True Cross revived a dead body (p. 51, l. 22). A lance pitched here at midday on the Equinox would cast no shadow (p. 121, l. 35). Sensible people in the Middle Ages disbelieved such stories.

p. 52, l. 24. *prestes yndyenes.* The sect of the Indian Christians, founded by St. Thomas, is often mentioned by d'Outremeuse.

p. 52, l. 29. *many popes.*—This reference to the Papacy is not openly hostile; still the popes are said to have altered the rites of the Early Church, and the Oriental dissenters are described as devout.

p. 53, l. 21. For the close of this chapter, each particular has been traced to one or more sources by Sir G. Warner and Dr. Bovenschen. The distance of two hundred paces (l. 10) and the number of pillars (ll. 13 and 15) seem an invention of our author's.

p. 53, l. 25. *wel paued.*—H.: . . . couerte de plum. Et ad grande place entour sanz nulle maison; et est la place bien pauee par tot de marbre blanc. Egerton, like Cotton, omits the reference to the place or square.

p. 53, l. 29. *I hadde lettres.*—Boldensele: Soldanus namque Babyloniae fecit mihi singularem gratiam, Dei mediante favore, dans mihi literas, quibus me omnibus subditis recommendabat, ut me ad loca sancta per totum ejus dominium libere ire permitterent sine omni tributo, exactione, teloneo, et me, meos ac mea salvarent, honorarent, ab omni offensa et injuria quorumcumque custodirent. Multi iverunt ultra mare, magni et parvi, nobiles et ignobiles, sed hujus temporis nullus hoc modo, quod reputo singularem gratiam et donum gratuitum Salvatoris. Quocumque perveni et illis, quorum intererat, literas soldani monstravi, statim se

levabant, literas osculabantur, super caput ponebant, me honorabant, aliquoties victualia gratis praesentabant, et se mihi ad beneplacita benevolos exhibebant (ed. 1855, p. 45). Mandeville, pretending to write as an eye-witness, proves a mere plagiarist.

p. 54, l. 1. *grete seel . . . signett.*—This clause is missing in my French texts and in Boldensele. Nevertheless, it may be original: from his notarial practice, d'Outremeuse would be familiar with the distinction between a seal and a signet.

p. 54, l. 9. *suche as han serued him.*—Brussels 10420–5: quilh nont pont seruit, *i. e.* who have not served him. Mandeville had pretended (p. 21, l. 20) that he served the soldan as a soldier, and thus earned his privileges. The truthful Boldensele, who really enjoyed advantages, makes no such claims. The Englisher or the Cotton copyist omits the negative.

p. 54, l. 14. *grettere reuerence to his lettres.*—Here the opposition no longer lies between the seal and the signet, but between the letters and the seal or signet, as in Boldensele. Corpus Domini is the host, ceremoniously worshipped by believers in the real presence. Still, we need not see here an allusion to the doctrine of transubstantiation.

p. 54, l. 25. *to Parys.*—H.: a Ayes la Chapelle. Brussels 10420–25: a Ays la chappelle a vij liwes de Liége, *i. e.* to Aix-la-Chapelle, which lies seven leagues from Liége. This passage yields one of the arguments for believing the *Mandeville* to have been written in Liége. The distance is correctly stated.

p. 54, l. 26. *Peyteres;* l. 27. *Chartres.*—Charlemagne's fictitious pilgrimage to Jerusalem is a common theme of romance. The authorities quoted by Sir G. Warner for the preputium story are: *De Situ* (p. 426), Eugesippus (p. 999), John of Wirtzburg (p. 119), Petrus Comestor (*Evang.* 6; Migne, cxcviii, 1541) and the *Golden Legend* (c. xiii.). Dr. Bovenschen adds Vincent de Beauvais, XXV., c. v., the most likely source. Poitiers and Chartres, in the French text, appear to be misreadings of d'Outremeuse (possibly of his copyists) for Charroux in Poitou, where a Benedictine abbey was founded by Charlemagne, and where the relic was transferred by Charles the Bald.

p. 54, l. 28. *not the temple.*—Sir G. Warner and Dr. Bovenschen agree that no single source has been found for those particulars. Boldensele, the topographers, Scripture and the author's imagination have all contributed.

p. 55, l. 1. *.xxx. for o peny.*—This sale is mentioned in the Arthurian romances, P. Paris : *Romans de la Table Ronde*, I., 1868, p. 140, and in the *Golden Legend*, c. lxv.

p. 55, l. 10. *lynage of Troye.*—The epic tradition of the Middle Ages connected Rome with Troy.

p. 55, l. 18. *long tyme beforn.*—H. : Cis emperour fist enclore et enmurer lesglise de seint Sepulcre ouesqes la cite, qauant estoit loinz dehors de la cite, *i. e.* This Emperor ordered the church of the Holy Sepulchre to be enclosed and walled in with the city, which before lay far outside the city. Mistranslation. The Englisher mistook the adverb of space for the adverb of time.

p. 55, l. 32. *ben many high stages.*—H. : y a pluis haute estage, *i. e.* there is a raised (higher) platform. Mistranslation.

p. 55, l. 35. *cometh noman.*—H. : La ni entroit nulli fors qe luy prelait, *i. e.* therein entered no man except their high priest. Mistranslation. The French refers to the past of the Old Testament, the Englisher transfers the statement to his own time.

p. 56, l. 5. *but it renneth noght.*—This is not in the sources. It would perhaps be fanciful to apply it to the drying up of the springs of piety in the Church.

p. 56, l. 7. *Vidi aquam.*—Sir G. Warner states that this is not directly from Holy Writ, but from an antiphon for the sprinkling of holy water at Easter, *Graduale Rom.*, Paris, 1858, p. 2, itself founded on Ezek. xlvii. 1. The Anglo-French *Pelrinages et Pardouns de Acre* (éd. Riant, 1882), p. 231, calls the spring Parays, Paradise.

p. 56, l. 10. *þat men clepen Moriach.*—H. : qe homme soleit appeller Moriach. Mistranslation.

p. 56, l. 15. *the .x. commandementes.*—H. : les tables des x comandementz et la verge Aaron et la verge Moyses. The English seems past mending. The two occurrences of the preposition *of* seem due to the French *des.*

p. 56, l. 22. *honournementes.*—H. : ournementz. Brussels 11141 : aournemens. Scribe's mistake?

p. 56, l. 24. *with .iiij. figures & .viij. names.*—H. : ouesqe vij figures des nouns nostre Seignur. Brussels 11141 : auec vij figures.

p. 56, l. 27. *þei bare Cherubyn.*—H. : il y auoit iiii. cherubin dor de xij. palmes de long. Mistranslation.

p. 56, l. 28. *the Cercle of Swannes.*—H. : le cercle des signes

du ciel. The Englisher read *cygnes*, swans, instead of *signes*, signs. The French text meant the signs of the Zodiac.

p. 57, l. 7. *ȝaf him light*, repeated on l. 14. The French original omits ll. 6–7: And in this roche . . . light, probably introduced by the Cotton scribe through homoioteleuton.

p. 57, l. 36. *turtles.*—H. adds: et meintenant ont les Sarazins fait roies sur cel aultier pur regarder quelle heure de iour il est ouesqe vne broke qil y a, *i. e.* and now have the Saracens made lines on that altar to see what time of the day it is with a pin that is there. This description of a sundial was probably too hard for the translator.

p. 58, l. 8. *Salomones scole*, so called after Boldensele, appears to be identical with the temple of Salomon of l. 9.

p. 58, l. 9. *right fair & wel pollisscht.*—H.: mult beau et siet en vne grande place et bien plaine. Mistranslation.

p. 58, l. 10. *duelle*—H.: demorrerent. The present is a mistranslation. The order of Templars was abolished in 1312.

p. 58, l. 16. *water fro paradys.*—This fiction of d'Outremeuse's was probably suggested by the name of the spring mentioned in the note to p. 56, l. 7. ȝit it droppeth sounds like mockery.

p. 58, l. 27. *Probatica piscina.*—The pool of Bethesda, John v. 2. Vincent de Beauvais, l. XXXI., c. lxiv. (of 1624 ed.), connects it with the Legend of the Holy Cross: In Hierusalem est lacus, qui probatica piscina dicitur, cuius aqua singulis sabbatis ab angelo movebatur. Descendente scilicet ad visitationem ligni Dominicae passionis ibidem absconditi a tempore Salomonis. Et post aquae motionem sanabatur unus, quicumque descenderet in eam prius. Iuxta hunc ergo lacum sanavit Dominus in sabbato Paralyticum, sub templo Domini et monte Syon. In his *Mirror of Histories*, Jean d'Outremeuse reports that after the Tree of the Cross was removed from the pool, its water cured diseases after stirring. The tree was laid across as a bridge (vol. I., 1864, p. 324). On p. 62, l. 34, the bridge spans the brook Kidron. Boldensele is matter-of-fact, as usual: Non longe versus aquilonem est illa Probatica piscina, curatrix debilium secundum evangelium motu angeli descendentis, et ecclesia sanctae Annae, aviae Christi, ubi beata Virgo concepta et nata fuisse dicitur (p. 55 of 1855 ed.).

p. 59, l. 1. *cursed & cruell.*—Sir G. Warner and Dr. Bovenschen agree that Pet. Comestor, *Hist. Schol.*, 2 Macc. xxiii., *Evang.* 13–18,

and the *Golden Legend*, c. x., are the sources for the legend of Herod.

p. 59, l. 16. *lete smyte of all the hedes.*—Similar stories were current about Nero and Alexander. Nöldeke, *Alexanderroman*, 1890, writes that, according to Dinawari, Alexander before his death wanted all prominent citizens and kings' sons to be killed. Aristotle advised him to give them crowns (p. 41).—Kehrer, *Die heiligen drei Könige in Literatur und Kunst*, 1908, reports that when Nero foresaw his end, his astrologer Babilus advised him to murder his nobles (I. 4).

p. 59, l. 25. *name ꝛ loos.*—H.: de grant renoun. The noun loos, *i. e.* praise, seems inappropriate.

p. 59, l. 31. *the left Arm.*—Sir G. Warner knows no source for this or for the piece of St. Stephen's head.

p. 60, l. 3. *the ston.*—Bovenschen knows no source; Sir G. Warner traces it to Odoric, c. xxi.

p. 60, l. 15. *And þere also*, etc.—H.: La y a auxi vne piere, en pareie delez la porte, de la columpne a quoi nostre Seignur fuist flagelle; the meaning appears to be: Here, within the wall, beside the door, there is also a stone from the pillar which Our Lord was scourged at.

p. 60, l. 28. *oure lady herde.*—Sir G. Warner knows no source. Dr. Bovenschen has nothing.

p. 61, l. 6. *þan the oþer syde.*—H.: qe de nulle autre, *i. e.* than on any other side.

p. 61, l. 12. *cast vp.*—H.: Et la est ly lieu ou li Iuys voloient iecter ius le corps nostre Dame, *i. e.* And there is the spot where the Jews wanted to throw down the body of Our Lady. Mistranslation.

p. 61, l. 14. *seynt Petir wepte.*—Chapel of St. Peter ad Gallicantum. Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. lxiv. (ed. 1624): In loco Lycostratos ter Dominum Petrus negavit, et loco quae dicitur Gallicantus amare flevit. The *Mandeville* follows Boldensele. The Galylee of l. 19 is variously placed by Sir G. Warner's authorities, and often identified with the Gallicantus.

p. 61, l. 22. *reysed the mayden*, the daughter of Jairus in the Gospel, placed here by Eugesippus.

p. 61, l. 30. *hond of Absalon.*—From Boldensele, who refers to 2 Kings = 2 Sam. xviii. 18: ". . . and it is called unto this day, Absalom's place." Boldensele: In hac etiam valle [Josaphat] in pede montis, super quem civitas sancta constituta est, sub terra

quodammodo sunt natatoria Syloe, fons scilicet Christi evangelio non ignotus. Ex opposito ejus statua quaedam lapidea bonae magnitudinis et artificiosa discernitur, quam, ut dicitur, Absalon ob memoriam sui fieri praecepit, et in libro Regum manus Absalon appellatur (p. 64, ed. 1855).

p. 61, l. 33. *synagoge.*—Not mentioned in the *Itineraries.*

p. 61, l. 34. *sarrazins.*—H.: Pharisenz, right. The mistake is the Cotton scribe's.

p. 62, l. 7. *pilgrymes grauen.*—Jean d'Outremeuse's *Mirror of Histories* has more about Aceldama: ilh en achaterent [with the 30 pennies] unc lieu por pendre et destruire les malfaiteurs; et la ilh metteroient les corps de cheaux qui moront en la citeit de Jherusalem, de strangnes gens, sicom pelerins et aultres (Vol. I., 1864, p. 409). The method of expansion is characteristic.

p. 62, l. 24. *þat þe lyoun mette withall.*—H.: qe ly leoun assembla touz, *i. e.* whom the lion all collected. *Continuateur de Guillaume de Tyr* (éd 1882): A iij archiéez de Jherusalem avoit une cave que l'en apeloit le charnier du Lyon. En cele cave au tenz le roi Cosdroé furent .xij. m. martyrz pousséz par le lyon (p. 171). *Chanson de Jérusalem*, éd. Hippeau, 1868:

> Dex affait tex miracles, ains si beles ne vis
> . . . . . .
> Et tot no Crestien sont assés près de chi
> i lions les a mis, par la Jhesu merchi
> Ens en i bel carnier, onques plus bel ne vi.
> (Chant VIII., p. 356, ll. 9079–9083.)

The Englisher has mistranslated his original.

p. 62, l. 34. *ouerthwart lay a tre.*—See note to p. 58, l 27.

p. 62, l. 36. *is ȝit entered.*—H.: est vnqore en terre, *i. e.* still in the earth, interred.

p. 63, l. 9. *out of the flom̃e of paradys.*—See notes to p. 56, l. 7, and to p. 58, l. 16.

p. 63, l. 14. *into the vale And þat þei.*—H.: pur ceo qe . . . luy murs soient cheuz et tombez en la vallee et qils laient ensi reemplie et la terre enhaucez, *i. e.* because the walls have fallen into the valley and have thus filled it and raised the ground. The blunder may be the scribe's; then we ought to read: And þat it hath ben so filled, etc.

p. 63, l. 17. *the erthe hath so ben clouen.*—H.: la terre est ensi creuee de luy mesmes, *i. e.* the earth has grown of itself. Mistranslation. The verb croître is correctly rendered in l. 19: wexeth t

groweth. That the surface of the earth is constantly changing is a fact recognised by Vincent de Beauvais, *Spec. Naturale*, l. VI., c. xx., de Montibus: . . . Sicut aqua putei crescit post ablationem, ita crescere contingit terram humorosam, *i. e.* as water rises in a well after some has been removed, so the moist ground will rise sometimes. Earthquakes were interpreted as miracles. According to the *Chanson de Jérusalem*, when Christ entered the Holy City on Palm Sunday, the earth bent under his feet:

> La chités fu plorans, la terre si ploia
> Sos les piés Jhesu Crist, ainc puis ne redrecha.
> (éd. Hippeau 1868, Canto II., p. 37.)

Such wonders were added by d'Outremeuse to Boldenselé's sensible remark: In hujus vallis principio a sinistris est ecclesia beatissimae Virginis, in quam descenditur per plures gradus lapideos, quae pro majori parte sub terra est, quod credo etiam ruinis civitatis Hierusalem vallem replentibus accidisse, which corresponds to ll. 10–16 of our *Mandeville*.

p. 63, l. 30. *apperen the fyngres.*—The Anglo-French text of the *Chemins* (éd. Riant, 1882): En cel liu aperent les deys des mains Nostre Seignur (p. 195). Burchard, *De Terra Sancta* (1864) knows of other marks in stone: knees and hands (p. 69), hair and neckbone (pp. 68–69).

Ibid. *putte hem in the roche.*—H.: sapona a la roche, *i. e.* leant against the rock. Mistranslation.

p. 63, l. 35. *Iosaphath was kyng.*—Odoric, *De Terra Sancta* (1864), c. xxviii. Deinde in valle Josaphat, dicta a rege Josaphat ibi sepulto . . . (p. 151). Both Sir G. Warner and Dr. Bovenschen think that the medieval legend of Barlaam and Josaphat (*Golden Legend*, c. clxxx.) gave rise to the sentence in ll. 35–37. Hermits are mentioned as living in the valley by Joh. v. Würzb. (VI. 509).

p. 64, l. 6. *vpon þat mount.*—H.: de celle montaigne, *i. e.* from the hill-top.

Ibid. *manye of the stretes.*—H.: auqes par totes les rues, *i. e.* nearly through all the streets.

p. 64, l. 16. *wrot it.*—Besides the *Itineraries*, the romances of the Holy Grail allude to the writing of the Lord's Prayer in the stone. P. Paris, *Romans de la Table Ronde*, 1868, I., p. 220.

p. 64, l. 18. *Marie Egipcyane.*—Not in the sources. Sir G. Warner notices a tomb of St. Pelagia on Mount Olivet. D'Outremeuse altered the name.

p. 64, l. 24. *Symon leprous.*—Sir G. Warner states that his identity with Julian the Harbourer is disputed in the *Golden Legend*, c. 30.

p. 64, l. 35. *long fro.*—H.: loinz de, *i. e.* far from.

p. 64, l. 37. *place where oure lady appered.*—The spot where the Girdle was given to incredulous Thomas is not, according to Sir G. Warner, particularised in the *Golden Legend* (c. cxix.) or elsewhere. It seems an invention of d'Outremeuse's, like the stone of p. 65, l. 4, where the Lord shall sit on Doomsday.

p. 65, l. 6. *mount of Galilee.*—D'Outremeuse seems to have forged this story by confounding the Mount of Galilee (otherwise called Mount of Offence) of Odoric (p. 154) with the cave in Mount Sion called the Galilee, p. 61, l. 19 (Sir. G. W.).

p. 65, l. 11. *somtyme a litylI cytee.*—H.: Ierico soleit estre vne bele cite, *i. e.* Jericho used to be a beautiful town.

p. 65, l. 19. *refresched ꝛ fed.*—H.: qar elle auoit recelez et repastez les messagers, *i. e.* for she had hid and fed the messengers.

p. 65, l. 24. *mede of the prophete.*—Egerton: he schall take hyre of a prophete (Matt. x. 41).

p. 65, l. 30. *by a mountayne ꝛ þorgh desert.*—H.: par vne montaigne deserte, *i. e.* across a desert hill. Boldensele: deserto quodam montoso medio existente (p. 65).

p. 65, l. 31. *a day iorneye.*—H. gives this as the distance from Bethany to the Jordan, adding: De Bethanie vers orient iusqes a la grant montaigne ou nostre Seignur ieuna xl iours y a vi lieux. The Englisher (or the Cotton scribe) runs the two sentences into one, mixing up the grammar and the topography.

p. 65, l. 34.—*tempted him.*—Page 69, l. 36 contains another reference to the Temptation.

p. 66, l. 17. *hous of Ieremye.*—No source known.

p. 66, l. 20. *Alom ꝛ of Alkatran.*—H.: Entour celle mer croist mult dalum et dalketran. Sir G. Warner quotes J. of Würzburg: supra ripam maris praedicti multum aluminis et multum catrani ab incolis reperitur et colligitur (p. 179). Diez, *Etymol. Wörterb. der romanischen Sprachen*, 1887, p. 93, knows forms with the article al in Portuguese and in Spanish, while the French guitran, goudron, the Italian catrame follow the Medieval Latin catarannus. Like the word cambil, the form alkatran betrays a derivation from Arabic, perhaps through books of medicine. This is a reason for believing the real doctor John de

Mandeville to have had a hand in the composition of our fictitious book of Travels.

p. 66, l. 22. *the bawme.*—Burchard, *De Terra Sancta* (1864): In circuitu montis illius [Engaddi] et in ipso erat vinea balsami sed tempore Herodis Magni Cleopatra, regina Aegypti, in odium ipsius Herodis favente Antonio transtulit eam in Babylonian Aegypti (p. 61). The present tenses "make" (l. 22) and "beren" (l. 23) correspond to preterites in the French original. H.: homme fist traire les arbresseaux et les porta homme plantier a Babiloigne.

p. 66, l. 26. *cave þat men clepen karua.*—Sir G. Warner quotes John of Würzburg: supra lacum Asphaltitem in descensu Arabiae Karnaim spelunca in monte Moabitarum, in quem Balac, etc. (p. 179), and identifies the name with that of Ashtaroth Karnaim of Gen. xiv. 5.

p. 66, l. 28. *dede see.*—Sir G. Warner mentions Josephus as the ultimate source of these fables, widely current in the Middle Ages.

p. 67, l. 1. *made moyst.* Prof. C. F. Brown has proved this to be the source of Cleanness, ll. 1027–8:

> and þer water may walter to wete any erþe,
> Schal neuer grene þer-on growe, gresse ne wod nawþer.
> (*The Author of Pearl*, 1904, p. 150.)

p. 67, l. 3. *lond chaungeþ.*—Josephus relates that the water changes its colour thrice a day (Sir G. W.).

p. 67, l. 5. *gretness of an hors.*—Josephus: as large as headless oxen. Cleanness, ll. 1037–8:

> And þer waltez of þat water in waxlokes grete,
> Þe spuniande aspaltoun þat spyserez sellen.
> (C. F. Brown, *Author of Pearl*, 1904, p. 151.)

p. 67, l. 11. *ne may not dyen.*—Josephus, *Bell. Jud.* iv. 4, reports that Vespasian threw in men unable to swim, with their limbs bound (Sir G. W.). Cleanness:

> If any schalke to be schent wer schowued þer-inne,
> Þaȝ he bode in þat boþem broþely a monyth,
> He most ay lyue in þat loȝe in losyng euer-more,
> And neuer dryȝe no dethe, to dayes of ende.
> (C. F. Brown, *Author of Pearl*, 1904, p. 150.)

p. 67, l. 17. *jren þerein.*—Sir G. Warner notices a contradiction between the Medieval sources: Comestor declares that the heaviest things are cast up by the Dead Sea, while Antoninus Martyr (ed. Tobler, p. 97) states that everything sank in it. That iron should

float and feathers sink seems a characteristic invention of d'Outremeuse's. It is repeated in Cleanness, ll. 1025–6 :

> For lay þeron a lump of led and hit on loft fletez,
> and folde þer-on a liȝt fyþer and hit to founs synkkez.
> (C. F. Brown, *Author of Pearl*, 1904, p. 149.)

This quotation leaves no doubt that its source is a French *Mandeville*. H. : Et qi metteroit fer dedeins, il noeroit par dessure ; et qi mitteroit vne plume dedeins, elle irroit au founz.

p. 67, l. 19. *aȝenst kynde.*—The law of kind (*i. e.* of Nature) is often discussed in the *Mandeville*.

p. 67, l. 21. *faire apples.*—Vincent de Beauvais, *Spec. Hist.* I., c. lxvii. : Nam pro scelere incolarum de coelo descendit ignis, qui regionem illam in cineres aeternos dissolvit ; cuius umbra quaedam et species in favillis et arboribus ipsis etiam adhuc videtur. Nascuntur enim ibi poma virentia sub tanta specie maturitatis, ut edendi desiderium gignant, quae si carpas, fatiscunt, ac resolvuntur in cinerem, et fumum exhalant, quasi adhuc ardeant (p. 25). The corresponding passage in Cleanness bears some evidence of being derived from the French : Bot quen hit [viz. the fruit] is brused oþer broken (p. 151), H. : qi les brusera ou trenchera parmy.

p. 67, l. 24. *brente t sonken.*—H. : ardz del feu denfern.

p. 67, l. 25. *lake dalfetidee*, corrupt from Asphaltites, the classical name of the Dead Sea, no doubt influenced by foetidus, = stynkynge. Nöldeke, *Der Alexanderroman*, 1890, p. 27, states that the stinking sea was opposed to the clear seas. Boldensele : mare Mortuum, foetens et horridum, lacus detestabilis et abjectus (p. 66).

p. 67, l. 26. *flom of deueles.*—Mare Diaboli, the name used in Crusading times.

p. 67, l. 32. *sett vpon an hill.*—Boldensele : Et prope est civitas parvula Segor, quae oratione Loth salvata est, cui mons supereminet, etc. (p. 66). Similarly H. : qar elle seoit a dessouz vne montaigne. Mistranslation.

p. 67, l. 33. *aboue the water.*—H. : dessouz leawe. Mistranslation.

p. 68, l. 1. *doughtres.*—The commentators take no notice of such immoral passages, or of their bearing on the literary and historical position of the author of *Mandeville*. Yet they are too many to be negligible.

p. 68, l. 14. *dwelleth ȝit.*—H. : demorra. Mistranslation.

Boldensele (p. 66) and Burchard (p. 59 of 1864 ed.) both state that they could not see the statue of salt!

p. 68, l. 19. *.iij. ȝeer and .x.*—H.: iiii.$^{xx}$ dis ans.

p. 68, l. 21. *another sone ysmael.*—H.: vn aultre fitz Ismael, qi auoit XIIII. anz, qele il auoit engendrez en Agar sa chambrere. Mistranslation.

p. 68, l. 29. *renneth the flom.*—Boldensele: Hic fluvius non est magnus nec multum profundus, limosum fundum habens, bonos pisces et dulcis saporis aquam continens . . . in radice montis Libani scaturiens, ex duobus fontibus, ut dicitur, Jor et Dan collectus re et nomine trahit originem. Per mare Tiberiadis fluens, prope locum ubi Christiani communiter balneantur, in mare Mortuum praedictum dilabitur, et non apparens ulterius inibi absorbetur (ed. 1855, p. 67).

p. 68, l. 34. *laboch.*—As various French texts give initial *l*, instead of capital *I*, the misspelling is probably d'Outremeuse's.

p. 69, l. 5. *And gon the hilles.*—Sir G. Warner remarks that the topographers write that the valley of the Jordan (not the hills of Lebanon) extend to the desert of Pharan. D'Outremeuse misinterpreted his sources, and was followed by the Englisher.

p. 69, l. 10. *as a mannes heued.*—Bovenschen states that Thietmar (c. 29, p. 53) saw apples of that size from cedars, but denies that the cedars of Lebanon bear any fruit. D'Outremeuse adopted the more startling view.

p. 69, l. 12. *Betron.*—Explained by Sir G. Warner as Bostra, now Buzrah, about eighty miles south of Damascus.

p. 69, l. 13. *Meldan in Sarmoyz.* H.: qe homme appelle Meldan en Sarazinois, ceo est a dire Foire ou Marchee en Romancz, *i. e.* which is called Meldan in the Saracen language, that is to say fair or market in French, because fairs are often held in that plain. The course ascribed to the Jordan in ll. 12–15 is that given to the Dan by Vincent de Beauvais, l. XXXII., c. lxi. Meldan is the form given by Eugesippus to the word spelt Medan by Vincent and known in the East as meidan, Arabic for a square or open space.

p. 69, l. 17. *And in þat flom.*—Boldensele: In hoc sacratissimo fluvio Dei filius a beatissimo praecursore Johanne baptizatur; vox Dei Patris auditur, Spiritus sanctus in specie columbae descendens cernitur, lavacrum regenerationis efficitur. . . . Hunc fluvium filii Israël sicco vestigio transierunt duodecim lapides de ipsius fundo secundum numerum tribuum assumentes et totidem aliunde sumtos

in ejus medium reponentes in memoriam miraculi perpetuo recordandi. Undis hujus fluvii Naaman Syrus a lepra curatur. . . . Circa hunc fluvium plura sunt monasteria ubi Christiani . . . ducunt vitam : et prope est civitas Hai per Josue expugnata.

p. 69, l. 31. *cytee of Haylla.*—H. : la citee de Hay, la quelle Iosue assailly et prist. Englisher's blunder : he takes the French article la to be part of the name of the city.

p. 70, l. 7. *Carak en Sarmoyz.*—Boldensele : Ultra mare Mortuum versus orientem, extra fines terrae promissionis est castrum fortissimum in montanis, quod Latine Mons Regalis dicitur, in Arabico autem Krak. . . . Dicitur, quod sub castro in villa, quae Sobak dicitur, ac in terminis ejus Christianorum scismaticorum circa 40 milia commorentur de illis partibus oriundi (pp. 66-67). Boldensele confused the Kerak East of the Dead Sea with another Kerak, also called Montreal, and lying south of the Dead Sea. D'Outremeuse adopts his blunder. The Englisher took the French word sarasinois, describing the Arabic language, for the name of a country, like on p. 69, l. 14. Moreover, he read in as m.

Ibid. *Ryally.*—H. : roialment, misspelling for royal mont, *i. e.* royal mount.

p. 70, l. 8. *Baldwyn . . . of France.*—No Baldwin ever was king of France. Jacques de Vitry states that Mons Regalis [*i. e.* the Southern Krak] was founded by Baldouinus de Burgo, de regno Franciae, *i. e.* Baldwin II., third Christian king of Jerusalem (ed. Bongars, t. I., pt. II., p. 1068). Hence d'Outremeuse's blunder.

p. 70, l. 15. *.iij. iourneyes.*—Boldensele : De his locis processi versus provinciam Galileae per mediam Judaeam et Samariam in tribus diebus, et . . . perveni in Ramatha Sophim, in montem Ephraïm altum, ubi Helcana et beata Anna Samuelis mater commorati sunt ; ibidemque sanctus ille propheta Samuel natus et defunctus est. [Samuel's grave in Mountjoy is mentioned on p. 62, l. 27.] Sic igitur procedens veni ulterius in Silo, . . . ubi arca Dei sub Heli sacerdote longo tempore servabatur, sicut astruit liber Regum. Hic vota et sacrificia populi Domino reddebantur, Samueli primo Deus locutus est et sibi inter cetera de mutatione sacerdotii intimavit et revelavit. Prope a sinistris est Gabaon, et ex opposito Gabaa, de propinquo Rama Benjamin, quorum locorum sacra historia recordatur. Inde procedens veni in Sichem vel Sichar, ubi est provincia Samaritanorum. Vallis est pulcherrima ac fecunda civitasque bona, quae nunc Neapolis appellatur, juxta quam circa viam versus Judaeam Dominus cum muliere Samaritana

prope puteum loquebatur, qui adhuc ibidem ostenditur, sed aliquantulum obstructus est; supra quem locum olim pulchra erat ecclesia, nunc plurimum dissipata (pp. 68–69).

p. 70, l. 33. *womman of Samaritan.*—H. : la femme Samaritane, *i. e.* the Samaritan woman.

p. 70, l. 35. *Roboas.*—Jeroboam (Kings xii. 28).

p. 70, l. 37. *cytee of Deluze.*—H. : cite de Luze.

p. 71, l. 7. *Dyne.*—Gen. xxxiv.

p. 71, l. 10. *Garasoun.*—Guérin mentions a convent of Saint Gérasime in the plain of Jericho (*Terre Sainte*, ed. 1897, p. 262). Is this the source of d'Outremeuse's strange spelling?

p. 71, l. 17. *hill of Aygues.*—H. : montaignes. The Englisher misread *n* as *u*, mistook the second syllable for a proper name, and translated "mont" as "hill"! Boldensele: Nunc Sebaste dicitur et multum assimilatur civitati sanctae in situ (p. 69).

p. 71, l. 18. *of the .xij. tribes.*—Boldensele: In hac fuit caput et sedes regni 10 tribuum (p. 69). H. : x. tribuitz. The mistake may be the Englisher's or the copyist's.

p. 71, l. 20. *Iohn the Baptist.*—Vincent de Beauvais and the *Golden Legend*, c. cxxiv., may be the sources.

p. 71, l. 21. *Abdyan.*—Abdias in the *Golden Legend.*

p. 71, l. 22. *Macharyme.*—Macheron by the Dead Sea.

p. 71. l. 26. *askes in the wynd.*—According to Ernoul's *Itinéraire*, this is the reason why children used to burn bones on St. John's eve.

p. 71, l. 30. *in to the hill.*—The *Golden Legend*, written by an Italian, says that the finger was carried beyond the Alps and laid down in St. Martin's Church [at Tours?]. Sir G. Warner refers to Eugesippus and John of Würzburg, who state that St. Thecla conveyed it to Maurienne among the Alps of Savoy. A virgin called Tecla figures in the epic cycle of Charlemagne, Paris: *Hist. poét. de Charlemagne* (1905), p. 280. *Oeuvres de St. Charlemagne*, t. II., col. 1366, in vol. 98 of Migne. The original French reading of d'Outremeuse is doubtful. It may be: entre les Alpes, or outre les Monts, or outre les Alpes, or entre les Monts. The close of this sentence was linked up by the Englisher with the beginning of the next. H. : A Sebaste, en celle lieu mesmez, soloit auoir vne bele esglise.

p. 71, l. 34. *in the wall.*—Sir G. Warner states that the head is reported to have been immured, not at Samaria, but in Herod's palace at Jerusalem. He quotes the *Cursor Mundi:*

Here nu quat Herodias did;
In a wall his heued sco hid.
(p. 758, ll. 13228-9.)

p. 71, l. 35. *cloth all blody.*—According to the *Golden Legend*, the head was wrapped in a cloth of imperial purple, and taken to Rome.

p. 72, l. 3. *hundred ordres.*—H.: noinaignes cordelers, *i.e.* nonains cordelières, *i.e.* Franciscan nuns. The Englisher read the initial c. as a numeral, and the latter part of the word as [monastic] orders! Mistranslation!

Ibid. *broylly.*—H.: bruille, ensi qe demy ars, *i.e.* charred, like half burnt. Brûlé seems to be confused with brouillé. A verb bruillir occurs in Godefroy, meaning: être brûlé.

p. 72, l. 7. *be Popes.*—An obvious piece of impertinence.

p. 72, l. 10. *at Gene.*—The *Golden Legend* says that the ashes are at Genoa.

p. 72, l. 11. *Sarazynes also.*—A piece of flippancy characteristic of d'Outremeuse.

p. 72, l. 16. *holt him apayd.*—Neither Dr. Bovenschen, who suspects "oral tradition" as the source of this passage, nor Sir G. Warner has pointed to the impudence of such jokes against the Papacy and against the worship of relics.

p. 72, l. 19. *chaungeth his colour.*—Both commentators give Isidore, *Etym.* xiii. 13, 8 (Migne, lxxxii., 483), and Jacques de Vitry, c. lxxxv., p. 166, as the sources. We may suspect a sly intention in the collocation of this miracle with those worked by St. John's relics.

p. 72, l. 21. *Samaritanes.*—Boldensele: Hi nec legem Christianorum aut Judaeorum aut Saracenorum, sed nec paganorum sectantur, sed unum Deum dicentes, opiniones, ritus colendi ac modos vivendi mirabiles tenent, se solos reputantes de numero salvandorum. Et etiam in habitu ab aliis distinguuntur quia, cum in his partibus habitantes generaliter involvant capita linteis longissimis, Christiani quidem flavis, Sarraceni albis, Judaei glaucis, horum capita rubeis involvuntur; et se dicunt Dei electissimos inter omnes (p. 69). The only change from this introduced in the *Mandeville* is that in the colour of the turban: Christians wear yellow in Boldensele, and Jews blue.

p. 73, l. 7. *From this contree.*—Follows Boldensele, with additions from Eugesippus.

p. 73, l. 16. *Cedar.*—Odoric, *De Terra Sancta*, 1864, p. 148:

Quinto miliario a Corrosaim est Cedar, civitas excellentissima, de qua in psalmo: Habitavi cum habitantibus Cedar (Ps. cxix., A.V. cxx. 5).

p. 73, l. 18. *Antecrist.*—Odoric, *De T. S.*: Mare autem Galileae sumit initium inter Bethsayda et Capharnaum, et terminatur Corosaim, in qua nutrietur Antichristus. De hiis duabus civitatibus ait Jesus: Ve tibi, Betsayda, ve tibi Corrosaim! (p. 148) (Matt. xi. 21; Luc. x. 13).

p. 73. l. 19. *Babyloyne.*—This reads like another attack on the Papacy and on the Roman Church, which was by heterodox sects of the Middle Ages called the impure Babylon of Revelation (Jundt *Le Panth.* 1875, p. 31). It agrees with Adso, see note to p. 25, l. 1.

p. 73, l. 22. *schal come a worm.*—Sir G. Warner knows no source for this. It may have been current among opponents of the Papacy.

p. 73, l. 23. *schall be norysscht.*—Pseudo-Methodius: Hic nascitur in Chorozaim et nutrietur in Bethsaidam et regnavit in Chaparnaum et letabitur Chorozaim, eo quod natus est in ea, et Chaparnaum ideo, quod regnaverit in ea. Propter hanc causam in euangelio Dominus tertio sententiam dedit dicens: Ve tibi Corozaim, ve tibi Bethsaida, et tibi Chaparnaum, si usque in celum exaltaveris, usque ad infernum discendes (p. 93 of Sackur's edition, 1898).

p. 74, l. 5. *t his wif Canee.*—H.: et la femme Cananee. Mistranslation. Matt. xv. 22: a woman of Canaan.

p. 74, l. 7. *Architriclyn.*—Architriclinus, the governor of the feast, John ii. 8.

p. 74, l. 9. *mownt hendor or hermon.*—Endor is a town, and Hermon a mountain. But Endor was called a mountain in the early Itineraries. Boldensele refers to the hills of Gilboa. The author of *Mandeville* mixes up all his sources, as Dr. Bovenschen has shown in detail.

p. 74, l. 11. *Torrens Cison.*—Eugesippus: Supra Naim mons Endor, ad radicem cuius supra torrentem Raduinum, qui est Cison, etc. Judges v. 21: . . . that ancient river, the river Kishon.

Ibid. *sometyme was clept.*—H.: autrement est appellez. Mistranslation.

p. 74, l. 12. *Abymelech.*—Judges v. 1: Barak the son of Abinoam.

p. 74, l. 13. *with sone of Delbore.*—H.: ouesqe le filz Delbore. The article has been omitted by the copyist. D'Outremeuse seems responsible for the treatment of the Biblical narrative.

p. 74, l. 16. *zeb and zebee ꝛ Salmana.*—According to the *Pseudo-Methodius* (ed. Sackur, 1898) the leaders of the Ishmaelites in their fight against Israel were Oreb, Zeb, Zebe and Salmana (p. 18 of Introduction, p. 68 of text). Psalm lxxxiii. gives the names Zeeb, Zebah and Zalmunna (v. 9–11); Judges c. vii.–viii.

p. 74, l. 28. *nouþer dew ne reyn.*—Burchard archly remarks that David's curse did not stop the rain, for visiting the hills of Gilboa on St. Martin's day, he was soaked to the skin (ed. 1864, p. 52). The *Mandeville* never has such touches of homely truthfulness.

p. 74, l. 33. *Nazareth.*—Boldensele is followed and amplified from other sources.

p. 75, l. 10. *a litylł resceyt.*—H.: vn petit caseu. Godefroy, Dict. etym. *verbo:* cassel, casel, caissel explains the word as loge, logette, cahute, *i.e.* niche, box or recess. The readings of my two Brussels manuscripts are impossible. Boldensele: In hoc loco pulchra fuit ecclesia atque magna; sed heu! quasi destructa est; parvulus tamen locus est in ea coopertus et a Sarracenis diligentius custoditur, ubi circa quandam columnam marmoream asserunt veneranda conceptionis mysteria esse perfecta (pp. 71–72). D'Outremeuse irreverently converts the tabernacle where the Immaculate Conception is said to have taken place into a box for collecting the pilgrims' money!

p. 75, l. 24. *Sephor.*—Identified by Sir G. Warner with the modern Seffûrieh.

p. 75, l. 26. *lepe of oure lord.* The substitution of Our Lady is probably an oversight of the Cotton scribe's. Boldensele: Prope ad unum miliare locus est, qui Saltus Domini appellatur, ubi, cum Christus ductus esset, ut praecipitaretur de montis cacumine, ipse transiens per medium illorum ibat, evangelio attestante (p. 72). The additions are either from the "folklore of charms" (Sir G. Warner) or from d'Outremeuse's imagination. The reading of Brussels 10420–5 differs from H., and reads as follows, in modernised spelling: À demi-lieue de Nazareth est le Saut Notre Seigneur, car les Juifs le menèrent sur une haute roche pour le jeter aval, mais il connaissait bien leur male pensée, si passa parmi tous eux et saillit en une autre roche bien outre et dit l'Écriture: Jesus autem transiens per medium illorum ibat. Et quiconque dit ce dit de la Sainte Écriture il peut passer sûrement parmi les larrons en ayant souvenance comment Notre Seigneur passa parmi les Juifs qui étaient les larrons et les brigands qui le voulaient faire mourir. Et

dit-on avec ces deux vers du psautier : Irruat, etc. Ces choses dit l'on trois fois et puis passe l'on sans péril.—Dr. Bovenschen remarks that the verses here ascribed to the psalter are from Gen. xv., xvi., where I could not find them.

p. 75, l. 29. *ȝit ben the steppes . . . sene.*—Not in the sources.

p. 76, l. 8. *xv. ȝeere old.—Golden Legend*, c. cxix.

p. 76, l. 14. *the scole of god.*—Boldensele : Ibi enim Christus frequenter discipulos docuit, arcana secretorum coelestium revelavit, ut ex hoc non immerito singularis schola Domini nuncupetur, etc. (p. 72).

p. 76, l. 19. *slayn Abymelech.*—H. : occis Amalech. Scribe's mistake.

p. 76, l. 26. *Lord it is gode.*—Matt. xvii. 4.

p. 76, l. 28. *Hic est filius.*—Matt. xvii. 5 : This is my beloved Son, in whom I am well pleased.

p. 76, l. 31. *day of doom.*—No particular source known except the common belief of the Middle Ages.

p. 77, l. 8. *mount heremon.*—See note to p. 74, l. 9.

p. 77, l. 12. *sones.*—H. : le filz Zebedee et le filz Alphee.

p. 77, l. 24. *t renneth.*—H. : Et court ly flum Iordan parmy, *i. e.* and the river Jordan flows through it. Mistranslation. Boldensele : Est autem hoc mare locus multum magnus, scilicet forsitan circa 30 miliaria in circuitu continens, per cujus medium fluvius Jordanis currit ; bonos habet pisces in magna copia, etc. (p. 73).

p. 77, l. 27. *gret brigge.*—Sir G. Warner has found this bridge mentioned in Ernoul (*Itinéraires*, p. 57).

p. 77, l. 31. *Traconye.*—H. : Traconyde, *i. e.* Trachonitis.

p. 77, l. 34. *Ienazareth.*—Genezareth.

p. 78, l. 1. *whan he began.*—H. : qi estoit auqes noie dedeinz la mer, *i. e.* who was nearly drowned in the sea. Boldensele : dum in ipso mergi coepisset (p. 73).

p. 78, l. 3. *Modice fidei.*—Matt. xiv. 31 : O thou of little faith, wherefore didst thou doubt?

p. 78, l. 6. *rowed.*—H. : nagea, an archaic use. Boldensele : In hoc mari saepe Dominus navigavit (p. 73).

p. 78, l. 9. *the table.*—The spot called Mensa is not a table, but, according to the *Survey* (I., p. 369), "a small artificial square plateau" outside (not in) the city of Tiberias (Sir G. Warner).

p. 78, l. 11. *Et cognouerunt.*—Luke xxiv. 35 : he was known of them in breaking of bread.

p. 78, l. 15. *an brennynge dart.—Les Pelerinaiges pour aller en Jherusalem :* A Thabarie est ly tysons que li Juif geterent apres

Nostre Seignor, quant lor monstra comment il devoient faire la tainture; et le tison tint a .j. mur et crut maintenant en un grant arbre (*Itinéraires*, ed. 1882, p. 102). Odoric, *De Terra Sancta* (1864): Ubi accidit, quod, cum puer Jesus cum quodam cognato suo moram ibi traheret, commotus homo predictus arripuit facem ardentem, et post Jesum proiecit, volens eum percutere; sed fax infixa terrae in arborem crevit maximam, quae usque in hodiernum diem flores et fructus producit (p. 147). See note to p. 45, l. 7.

p. 78, l. 20. *Saphor.*—Boldensele (73) writes Saphet, meaning the Crusading castle of Safed. D'Outremeuse confounds it with the Sephoris of p. 75, l. 24 (Sir G. Warner).

p. 78, l. 24. *Centurioes hous.*—This was at Capernaum (Matt. viii. 5).

p. 78, l. 25. *taken to trilute.*—H.: baille as tribuitz de Zabuloun et de Neptalim, *i. e.* granted to the tribes of Zabulon and Naphtali. Mistranslation.

p. 78, l. 31. *toward the north into the South*, slavishly translated from H.: vers bise iusqes vers mydy. The right reading is in Brussels 11141: de vers bise jusques vers midy, *i. e.* from north to south.

p. 78, l. 32. *t of lengthe.*—H.: Et de large, *i. e.* And in width. Mistranslation.

p. 78, l. 34. *myle of lombardye.*—As the distances in the *Mandeville* are often incorrect or even fanciful, one may suspect a joke in his account of little miles and great miles. The length of the Holy Land is 180 miles in the *Mandeville*, 140 (variant 160) in Boldensele!

p. 78, l. 36. *prouynce of Almayne.*—H.: ne de Prouince ne Dalemaigne, *i.e.* nor of Provence, nor of Germany. Mistranslation.

p. 79, l. 2. *Cecyle.*—H.: Cilicie.

p. 79, l. 5. *west see.*—Boldensele's mare Mediterraneum. The list of Syrian provinces is shorter and less orderly than in Boldensele.

p. 79, l. 16. *senden hem þus.*—H.: les enuoient quere por porter lour lettres, *i.e.* the lords send for the pigeons to carry their letters. The Englisher seems to have read quar = car = therefore instead of querre = quérir = fetch. Mistranslation. The Crusading epic refers to the pigeon post of the Saracens. *Chanson de Jérusalem*, éd. Hippeau, 1868:

> A chascun colon soit la chartre au col fremée,
> Et par devant la gorge en la plume botée,
> Que Franchois n'es perchoivent, cele gent parjurée.
> (p. 101, ll. 2537-39).

Sir G. Warner refers to Foucher de Chartres, III. 47; Albert d'Aix, V. 9; R. de Aguilers, c. 19; Baudri, IV. 6; Jacques de Vitry, p. 1105. The Crusaders brought the pigeons down with arrows or hawks, read the messages, and dispatched the carriers with deceitful letters.

p. 79, l. 25. *seynt Iame conuerted hem.*—Sir G. Warner: "De Vitry rightly says that they had their name, not from St. James the apostle, but 'a quodam magistro suo dicto Jacobo cujusdam (Theodosii) Alexandrini patriarchae discipulo,' meaning Jacob al-Baradai, or Baradaeus, a monk of Constantinople in the sixth century, by whose energy the sect was organised; and he [viz. Jacques de Vitry] is responsible for the statement that saint John baptised them, only in so far as he incidentally mentions St. John *the Baptist* in speaking of the confession of sins." The whole trend of the *Mauleville's* argument is obviously as heterodox as was possible in his day. Auricular confession was often opposed by dissenters from Roman Catholicism. Jundt, *Histoire du panthéisme populaire au M.A.* (1875) quotes the Dominican Étienne de Belleville (1223) on the Vaudois: . . . "Ils enseignent qu'il suffit de confesser ses péchés à Dieu et que Dieu seul a le droit d'excommunier" (p. 31). In d'Outremeuse's own time, the Lollards were accused of denying confession to the priest:

> Sed hoc Lollardi renuunt,
> Cum soli Deo instruunt
> Nostras culpas detergere.
> (Wright: *Political Poems and Songs*, I., 1859, p. 240).

p. 79, l. 27. *only to him.*—H.: qar a cely homme se doit rendre coupable contre qi il mesprint, *i. e.* for to him against whom one has trespassed should one avow one's guilt. Slight change of meaning.

p. 79, l. 32. *Confitebor.*—Ps. cxi. 1: I will praise the Lord with my whole heart. A formula repeated in ix. 1, and in cxxxviii. 1.

p. 79, l. 33. *Delictum meum.*—Ps. xxxii. 5: I acknowledged my sin unto thee.

p. 79, l. 34: *Deus meus.*—Ps. cxviii. 28: Thou art my God and I will praise thee.

p. 79, l. 35. *Quoniam cogitacio.*—Sir G. Warner refers to Ps. xciv. 11: The Lord knoweth the thoughts of man. This is not very near.

p. 80, l. 2. *Natheles seynt Austyn.*—H.: Et nientmoins seint Augustin et seint Gregory dient. Brussels 10420–5 (modernised): Et toutefois nous lisons en saintes écritures qu'aucuns des auteurs (B. 11141: autres) des saints hommes s'accordent à leurs opinions, si que saint Augustin, saint Grégoire, saint Hilaire. In the Brussels version, those Fathers of the Church are definitely pitted against the Papal doctrine of auricular confession.

p. 80, l. 4. *Qui scelera.*—Whoso ponders on his sins and feels converted, let him hold himself pardoned.

p. 80, l. 5. *Dominus pocius.*—The Lord considers thoughts more than words.

p. 80, l. 6. *Longorum temporum.*—Sins committed long before perish in the twinkling of an eye once repentance is born in the heart.

p. 80, l. 15. *was first.*—H.: Et verite est qe ceste confessioun est primitiue et naturelle.

p. 80, l. 16. *seynt peter.*—H.: Mes ly seintz pieres apostoilles qi sunt depuis venez, *i. e.* But the Holy Fathers the Popes who have come since. Mistranslation. The French original opposes Scripture and the Primitive Church to the Papal authority.

p. 80, l. 21. *medicyne.*—Brussels 10420–5: Et ainsi ne peut-on donner penance convenable, qui ne sait la qualité [MS. quantité] du fait, *i. e.* Similarly, one can give no appropriate penance unless one knows the character of the deed. The Englisher has followed H. The orthodox conclusion of d'Outremeuse's unorthodox argument is from Jacques de Vitry, who inveighs against the Jacobites: Pereunt ex defectu doctrinae, vulnera sua medicis spiritualibus abscondentes, quorum est inter lepram et lepram discernere, et peccatorum circumstancias pensando poenitentias iniungere, etc. (quoted by Bovenschen, p. 263).

p. 80, l. 26. *Surienes.*—From Jacques de Vitry, c. lxxv., p. 138, and Haiton, c. 14.

p. 80, l. 29. *therf bred.*—H.: et font le sacrement dun pain leuez. Mistranslation.

p. 80, l. 32. *Georgyenes.*—From Jacques de Vitry, c. lxxx. p. 156.

p. 81, l. 3. *gyrt abouen.*—H.: ceintz par dessure. Burchard, *De Terra Sancta*, writes of the Syrians: In habitu concordant cum Sarracenis, nisi quod tantum per cingulum laneum discernuntur (ed. 1864, p. 89). Another derivation of the name is from Our Lady's Girdle, given to St. Thomas at the Assumption (D'Anglure,

*Le Saint Voyage*, ed. by Bonnardot and Longnon, S.A.T.F., 1878).

p. 81, l. 4. *Arryenes.*—No Arians appear among the sects of Medieval Palestine. D'Outremeuse brings them in.

p. 81, l. 5. *of Yndе t summe.*—H.: Yndiens, qi sont de la terre Preistre John, *i. e.* Indians who are of Prester John's land. Mistranslation.

p. 81, l. 7. *to othere þei ben varyaunt*, i. e. from others they vary.

p. 81, l. 21. *Helizeus Damascus.*—Eliezer (Genesis xv. 2). From Eugesippus and other Itineraries. Vincent de Beauvais, XXXII., c. 61. Most other data in the notice of Damascus are from Boldensele.

p. 82, l. 15. *Sardenak.*—Prutz, *Kulturgesch. d. Kreuzzüge* (1883), calls the monastery Sebedany, and places it in the Anti-Lebanon (p. 65), and reports similar stories from Our Lady's Church near Tripoli and from that at Tortosa (p. 66). Schefer, in his edition of *Bertrandon de la Broquière* (1892), gives the modern name as Sidnaya, the Medieval ones as Sardenay, Sardan, Sardenal and Notre-Dame de la Roche (p. 65). All the Itineraries report the miracle, which may be connected with the Jewish practice of anointing stone pillars with oil (Gen. xxviii. 18; xxxv. 14, etc.). See the miracle of St. Catherine, p. 39, l. 23.

p. 82, l. 20. *vowt.*—H.: voute. Boldensele: In casali pulchro, quod sub monasterio est, Christiani scismatici commorantur, bono vino satis abundantes (77). D'Outremeuse seems to have read some such word as *cava, caverna*, vault, instead of *casale*, village!

p. 82, l. 24. *þat turneth into flesch.*—H.: qi se conuerty en char. The French convertit was probably meant as a preterite. Mistranslation.

p. 82, l. 26.—The account of the Tartars is from the *Historia Mongolorum* of the Franciscan Joannes de Plano Carpini, included in Vincent de Beauvais' encyclopedia.

Ibid. *eten houndes.—Pseudo-Methodius*, ed. Sackur, 1898: Comedebant enim hi omnes cantharo speciem omnem coinquinabilem vel spurcebilem, id est canes, mures, serpentes, etc. (pp. 72–73). Alexander asks God to enclose those impure nations between the Uber mountains.

p. 83, l. 8.—Batho (d. 1255), grandson of Yenghiz and khan of the Golden Horde (Orda) received Carpini's visit (Sir G. Warner).

He was dead when the *Mandeville* was written. Batho is mentioned by Hayton, p. 157 of 1906 ed.

p. 83, l. 11. *to sowen jnne.*—H.: Il serroit bon pais a semer de feuchere et de genest et des espines et de rounces, *i. e.* It would be a good country for sowing fern and broom and thorns and brambles. Mistranslation.

p. 83, l. 18. *Daresten.*—Sir G. Warner guesses at Dorostena or Drestra, the old name of Silistria. But the irresponsible d'Outremeuse may have thought of the Dur-Este of romance mentioned, *e. g.* in the *Chanson de Roland.* See note to p. 44, l. 33.

p. 83, l. 35. *Scleyes.*—H.: soleiez. Brussels 10420–5: seleis. Egerton: sleddes. The original reading probably was scleyes, cognate with esclisse = traîneau in the abridged edition of Godefroy, 1901. D'Outremeuse might know the Middle Flemish word sledde, slee = sledge. Grandgagnage, *Dict. étym. de la langue wallonne,* t. II., 1880, gives the form sclite, meaning sledge.

p. 84, l. 18. *of here lawe.*—The word law was used in the Middle Ages with the meaning religion, especially of the Jewish, Christian and Saracen laws. Renan, *Averroès* (1866), p. 166.—In the Liégeois version of the Crusading cycle, the three are said to be equally false. Cornumarant says to Godfrey of Bouillon:

> En tiere sont trois lois, il est bien vérités,
> Et chascuns est si bien en sa foi abusés,
> Juis et Sarrasin et les crestienés
> Que chascuns cuide en foi estre bien asenés.
> (P. Paris, *Histoire littéraire,* Vol. XXV., p. 533.)

p. 84, l. 21. *Meshaf.*—William of Tripoli, *De Statu Saracenorum,* ed. in Prutz, *Kulturg. d. Kreuzz:* Postquam dictum est de egressu Macometi et suorum, progressu eorum atque occasu, restat videre, quid sentiendum est de eorum lege seu libro Alcoranum, Meshaf seu Harine (c. xxv., p. 590).

p. 84, l. 27. *place of delytes.*—Will. Trip.: Locus deliciarum est, in quo quisque habebit nonaginta novem virgines delicatas, quibus omnibus fruetur omni die et semper inveniet illas illibatas et integras. Ad nutum etiam desiderii rami arborum fructum porrigent optatum ori comedentis, flumina lactis et mollis meri et liquidissime limphe deorsum defluent, menia et mansiones pro meritis singulorum assignabuntur singulis ex lapidibus preciosis edificate et ex auro precioso Ofir (Prutz, 596).

p. 85, l. 9. *crist spak als sone as he was born.*—Will. Trip.: The relatives of the Virgin ask: Quomodo loquitur infans in

cunabulis? Et ipse puer dixit: . . . Deus . . . me fecit benedictum prophetam (ed. Prutz, p. 593).

p. 85, l. 13. *The Angel.*—Will. Trip.: Et apparuit [Spiritus] ei [Mariae] in similitudine viri et dixit Maria territa: Invoco Deum misericordem, si tu es Taquius. (Glosa Sarracenorum: Taquius erat quidam incantator, qui subito intrabat super virgines et supprimebat eas speciosus et pulcher ut angelus.) Et dixit: Ego sum nuncius Dei tui: donabitur tibi filius innocens et purus (ed. Prutz, c. xxxii., p. 592). D'Outremeuse has followed this so closely that no conclusion is possible as to his own views on the Immaculate Conception. Dr. Bovenschen rightly points out that the gross calumnies of Medieval Christians against Islam and its founder, known to the author of *Mandeville* through Vincent de Beauvais, Jacques de Vitry, and other writings, have not been repeated here. Sir G. Warner explains the name Taquius as a mistranslation of a word in the Koran (Transl. Rodwell, 1876, p. 112).

p. 85, l. 24. *childed vnder a palme tre.*—Will. Trip., c. xxxiii.: Quomodo peperit [Maria] et natus eam consolatur.—Item in alio loco demonstrat [Alcoran] quomodo filium, quem conceperat, peperit et quomodo filius natus de ea matrem consolatur et dicit sic: Concepit Maria filium et abiit cum eo in locum longinquum et remotum. Et cum advenisset tempus partus, peperit sub palma. Et tunc dixit: O ut mortua fuissem, antequam hoc evenisset mihi et oblivioni fuissem tradita! Et mox natus de ea dixit: Ne tristeris, ait, posuit sub te Deus secretum. Trahe ad te ramum palme cum fructu et super te cadet fructus electus maturus; comede ex eo et bibe et esto leta (ed. Prutz, 592).—Montégut, *Heures de lecture d'un critique* (1891), maintains that these episodes bear a striking likeness to the story of the conception and birth of the enchanter Merlin (p. 308, fn.).

p. 86, l. 3. *full of c[h]aritee.*—The original reading, claritee, is correct. Will. Trip.: . . . evangelium, in quo est directio et lux et veritas (ed. Prutz, p. 594).

p. 86, l. 9. *Missus est Angelus.*—An Evangelium from Luke i. 26, often repeated in the liturgy, I am told by a learned Benedictine: "And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth."

p. 86, l. 19. *neuere crucyfyed.*—William of Tripoli is more hostile to the Mahometans: Mendacium Sarracenorum et fabula de Christi morte et eius cruce. Dicunt hic glosatores Alcorani, quod

Judei non crucifixerunt Christum, set Judam proditorem, qui dum quereret magistrum suum in spelunca, ut caperetur, mutatus est vultus eius in faciem Jesu; quem ministri tollentes crucifixerunt, et idcirco dicunt, quod christiani non habent scientiam de Deo, quia dicunt Christum crucifixum ab impiis Judeis, qui non fuit crucifixus nec mortuus, sed vivus ascendit in celum iterum descensurus. Item dicunt, quod Deus contra suam iusticiam egisset, si permisisset Christum innocentem occidi (ed. Prutz, pp. 594–595). This is the doctrine called Doketism, which was common among heretics both before and after d'Outremeuse's time. Ch. Schmidt, *Histoire des Cathares*, II., 1849, pp. 36–37; A. Jundt, *Hist. Panth.*, 1875, p. 142.

p. 87, l. 2. *pei gon so ny oure feyth.*—Will. Trip.: ipsi sunt vicini fidei christiane (ed. Prutz, p. 596).—Et sic simplici sermone Dei, sine philosophicis argumentis sive militaribus armis, sicut oves simplices petunt baptismum Christi et transeunt in ovile Dei. Hoc dixit et scripsit, qui auctore Deo plus quam mille iam baptizavit (*ibid.*, p. 597–598).

p. 87, l. 6. *the lawe of Machomete schall fayle.*—Will. Trip.: Attrahit etiam eos ad veram fidem credulitas et quedam communis conceptio in cordibus omnium tamquam prescientia sita, quod doctrina Macometi et fides sit in brevi casura, sicut et Mosayce legis cultura et sola fides Christi cum populo christiano semper sit, quamdiu mundus durabitur, stabilis et mansura (ed. Prutz, p. 596).

p. 87, l. 8. *ȝif ony man aske.*—Will. Trip.: Si quis enim querat ab ipsis quenam sit fides eorum, nesciunt aliud dicere nisi hoc tantum: Credimus Deum creatorem omnium, diem iudicii, in quo remunerabuntur merita hominum, et vera esse, que Deus locutus est per ora sanctorum prophetarum omnium (ed. Prutz, p. 596).

p. 87, l. 16. *.ij. wyfes.*—Will. Trip.: Habeas uxores duas et tres et quatuor et ita usque ad novem, et concubinas, quot poterit emere dextera manus tua. Et si in oculis tuis displiceat uxor, trade ei libellum repudii et abire permittas (ed. Prutz, p. 596).

p. 87, l. 23. *.iij. persones.*—Will. Trip.: Mirantur, quando audiunt divine et deifice trinitatis mysterium, sine cuius cognitione non habetur de Deo vero vera scientia. Nam cum audiunt, quod Deus, quem colunt, ut aiunt, est creator coeli et terre et creaturarum omnium, qui creavit omnia ex nichilo verbo suo sibi coaeterno, concedunt gaudentes, quod Deus habeat verbum, per quod creata

sunt universa et sine ipso factum est nichil. Item cum audiunt, quod Deus, qui est verbalis, hoc est habens verbum, ut vivus et vita vitarum, vitam tribuens viventibus cunctis, in vita vivens, fons vite indeficiens, unde vitam hausit omnis creatura corporalis et spiritualis, concedunt Deum habere vitam sive spiritum, quem dicimus sanctum (ed. Prutz, p. 597).

p. 88, l. 4. *Moyses.*—Will. Trip.: Abraham est amicus Dei, Moyses autem prolocutor Dei, Jesus, Marie filius, verbum et spiritus Dei et Macometus est Dei nuncius. Inter quos quatuor Jesus verbum Dei est maior, cuius magnitudinis laudes et preconia monstrata sunt supra (ed. Prutz, p. 596).

p. 88, l. 9. *feyth as cristene men han.*—H.: loy parfite et foy solonc Cristiens. The French original is less orthodox than the English translation.

p. 88, l. 16. *ben þei repreued.*—H.: Et pur ceo sunt ils persecutours de veraiz sages, qi espiritalment lentendent, *i. e.* therefore they persecute the really wise, who understand it after the spirit. Mistranslation. The French original accuses the foolish infidels, who take Scripture literally, of persecuting the wise who interpret it aright. A heretic position.

p. 88, l. 18. *viuificat.*—Brussels 10420–5 adds: Mais qui lentent espiritalment, il la croit parfaittement.

p. 88, l. 19. *þei han defouled the lawe.*—Will. Trip.: . . . in hoc Sarraceni se preferunt Judeis et Christianis, quod dicunt, Judeos violasse legem et Christianos violasse evangelium, et se suum in sua virtute et integritate servasse divinum librum Alcoranum (ed. Prutz, p. 591).

p. 88, l. 23. *the Soudan tolde me.*—Dr. Bovenschen accepts this as truthful and autobiographical. Sir G. Warner looks upon it as fiction and compares it to the commonplaces of satirical literature in the Middle Ages. The sinfulness of Christians is dwelt upon in William of Tyre (see Caxton's *Godfrey of Bouillon*, E.E.T.S., 1893, p. 31). Prutz refers to Jacques de Vitry (I. 70, p. 128–129); to Guilelm. Neubrig. (III. 14); to Caesarii Heisterbac., *Dial. mirac.* (IV. 15 ed. Strange, I. 187–188), and to Ricoldus de Monte Crucis. Montégut instances the tale of the Jewish merchant in Boccaccio's *Decameron* (First Day, Tale Second). Gröber refers to a tale by Bosone da Gubbio (*d.* after 1345) as the source of Boccaccio (p. 11 of Gröber's Introd. to *Decameron*).

p. 88, l. 29. *ȝee cristene men.*—Brussels, 10420–5: voz gens.

Brussels 11141: vos prebstres. H.: voz flamynes. The latter two readings, containing an attack on the clergy, are obviously right, as opposed to the lewed peple of l. 31.

p. 89, l. 1. *fighten.*—H.: baretter, *i. e.* cheat. The MS. used by the Englisher probably read: battre.

p. 89, l. 4. *now swerded, now daggered.* Sir G. Warner gives variants:—S.: ore broudez ore contaillez. G.: ore broudes ore court taillies. Brussels, 10420–5: ou broisde ou contailles. Brussels 11141: broude puis decope et entretaillie. We may guess that contaillé or entretaillé means slashed, as a tailoring term. The Englisher probably thought of coutel, couteau, *i. e.* knife, and therefore introduced words derived from sword and dagger. Mistranslation.

p. 89, l. 19. *þat knowe we wel be oure prophecyes.*—De Reiffenberg, in his Introduction to Vol. II. of the romance of the *Chevalier au Cygne et Godefroi de Bouillon*, quotes Robert le Moine, where the soothsayer Calabre says: A centum annis et infra invenerunt patres nostri in sacris Deorum responsis et in sortibus et divinationibus suis et animalium extis, quod christiana gens super nos esset ventura nosque victura. Concordant super hoc aruspices, magi, arioli, et numinum nostrorum responsa et prophetarum dicta (pp. xl.–xli.). The fourteenth-century verse says:

> Par forche conquesteront la nostre mançion;
> Et prenderont oussy le temple Salemon.
> Vous en serés livrés à grant destrucion.
> (p. 12, ll. 3650–3652.)

p. 89, l. 26. *contres of cristene kynges & princes.*—H.: des courtz des princez. Mistranslation.

p. 89, l. 27. *messangeres.*—Such a spying expedition is reported in the Crusading epics. Cantos xii.–xviii. of the romance of *Godefroi de Bouillon*, edited by Hippeau (1877), tell how King Cornumarant of Jerusalem comes to Bouillon as a palmer to survey the power of his future opponent Godfrey. The text edited by de Reiffenberg has a similar episode:

> Or est Cornumarans par son fier hardement
> Passés deçà la mer, de quoy il se repent
> Pour véoir vostre estat et vo demainement.
> (Vol. II., 1848, p. 55, ll. 4656–4658.)

p. 89, l. 29. *of clothes of gold.*—Brussels 10420–5: de musk. Can the Englisher have read damask and thus reached cloth? Mistranslation.

p. 90, l. 12. *Seynt Gabriell.*—Will. Trip.: . . . Macometus habens etatis vite 45 annos cepit dicere se esse prophetam Dei, Gabriele archangelo nunciante ei voluntatem divinam (ed. Prutz, p. 590).

p. 90, l. 14. *born in Arabye.*—Will. Trip.: puer videlicet orphanus, egrotativus, pauper et vilis, custos cameli, natione Arabs (ed. Prutz, p. 576).

p. 90, l. 19. *Eremyte*, the Nestorian monk Sergius, otherwise called Bahira, William of Tripoli's Bahayra.

p. 90, l. 21. *the entree began to wexe.*—Will. Trip.: Hic ponunt Sarraceni primum miraculum, quod Deus operatus est, ut dicunt, pro famulo suo adhuc parvulo, dicentes, quod parva porta curie monasterii, per quam transibant ad presentiam pueri, dum vellet intrare parvulus, ita divino nutu crevit dilatata et arcualiter exaltata est, ut curie imperialis videretur hostium aut introitus domus regie magestatis (ed. Prutz, p. 576). The same miracle occurs in the *Moniage Guillaume*, when William of Orange knocks at Bernard's door (Bédier, *Légendes épiques*, I. 1908, p. 349).

p. 90, l. 26. *gouernour t prince.*—H.: gouernour de la terre al prince de Corodane, *i. e.* governor of the country of the prince of C. Mistranslation.—William of Tripoli calls the first husband of Khadidjah a wealthy merchant. D'Outremeuse raises him to princely rank. Sir G. Warner identifies Corodane as the name of Khorasan in the Crusading historians. Vincent de Beauvais (*Sp. Hist.*, l. 23, cap. xxxix.) writes of Eadiga, lady (domina) of Corozania.

p. 90, l. 30. *the grete sikeness.*—H.: de la grant maladie, ceo est de la caduke. Vincent de Beauvais: Post haec vero Machomet caepit cadere frequenter epileptica passione. Quod Eadiga cernens valde tristabatur, quod nupsisset impurissimo homini et epileptico. Quam ille placare desiderans, talibus sermonibus demulcebat eam dicens; quia Gabrielem Archangelum loquentem mecum contemplor, et non ferens splendorem vultus eius, utpote carnalis homo deficio et cado. Credidit ergo mulier, et omnes Arabes, et Ismahelitae, quod ex ore Archangeli Gabrielis illas susciperet leges, quas suis discipulis dabat, eo quod Gabriel Archangelus saepe a Deo mittatur hominibus sanctis (ed. 1524, p. 913).

p. 91, l. 2. *generacioun of ysmael.*—Will. Trip.: natione Arabs de genere Ysmaelis (ed. Prutz, p. 576).

p. 91, l. 4. *Ismaelytenes.*—Honorius, *Imago Mundi*, Migne,

Vol. CLXXII., col. 125 (lib. I., c. xv.), describing Western Asia: In ea sunt gentes multae, Moabitae, Ammonitae, Iduamaei, Sarraceni, Madianitae, et aliae multae. (Col. 126 c. xvii.): In hac [Palestina] etiam Sarraceni, a Sara dicti, qui et Agareni, ab Agar. Item Ismaelitae ab Ismael nuncupati.

p. 91, l. 9. *heremyte.*—Identical with the Eremyte of p. 90, l. 19, according to the legend. Our text seems to separate him into two.

p. 91, l. 14. *wente Machomete.*—Will. Trip.: Ad praedictum magistrum suum Bahayram frequentius veniebat et in veniendo et moram faciendo apud ipsum sodales gravabat, quem tamen ipse libenter audiebat et multa pro eo faciebat. Ob quam causam sodales cogitaverunt Bahayram interficere, sed timebant magistrum. Accidit igitur quadam nocte, ut gravati longa collatione, qua tenuit magistrum reclusus, cum cernerent magistrum tremulentum, pugione ipsius Machometi iugulaverunt virum sanctum nocte illa, imponentes eidem magistro, quod nimia ebrietate alienatus suum interfecerat magistrum et auctorem. Mane autem facto dum Machometus sanctum virum quaereret licentiam accepturus et dicturus vale, inveniens ipsum mortuum vehementer contristatus cepit quaerere homicidas, et cum argueretur a sodalibus tamquam auctor sceleris ebriosus, credens verum esse, quod dicebant, conscius quod ebrius exstiterat nocte illa et videns proprium gladium cruentatum, contra ebrietatem et vinum ebrietatis causam maledixit omnes vini portitores [potatores?] venditores et emptores, ob quam causam Sarraceni devoti vinum non bibebant nec bibunt Racabitarum more (ed. Prutz, p. 577).—This may be compared to the killing of Clitus by Alexander.

p. 91, l. 32. *Galamell.*—Sir G. Warner: For sugarcanes, "calamelli, calami pleni melle," and "canamellae, de quibus zucchara ex compressione eliquatur," see J. de Vitry (pp. 1075, 1099). They are noticed also by the crusading historians, *e. g.* Alb. of Aix (v. 37), "calamellos mellitos, . . . quos vocant zucra, suxit populus," and Will. of Tyre (xiii. 3). But though the canes and the sugar are mentioned, the drink is not. For the medicinal properties of sugar (it is gode for the breest) see Alb. Magnus, *De Veget.* vi. 37, "Lenit etiam pectus," etc. (ed. Jessen, p. 470).

p. 91, l. 36. *Archiflamyn.*—The Oxford English Dictionary, under flamen, writes that Geoffrey of Monmouth used archflamen and flamen to denote the two grades of alleged sacerdotal function-

aries in heathen Britain, whose place was afterwards taken by bishops and archbishops. Here, as in the variant quoted in our note to p. 88, l. 29, an ironical side-glance at the Roman hierarchy may be suspected. The words are not in William of Tripoli.

p. 92, l. 2. *La ellec*, etc.—Sir G. Warner gives the Arabic as: Lâ ilâh illâ illâh, Muhammad rasûl allâh. The formula is from William of Tripoli.

p. 92, l. 6. *here lettres.*—Sir G. Warner: This alphabet is found in the *Cosmographia* of Aethicus . . . it has strong affinities with the Sclavonic alphabet known as Glagolitic.—According to Gaster (see note to p. 13, l. 12), many Medieval heresies were of East-European or Slavonic origin. See Introd., pp. 21–22.

p. 92, l. 12. *þorn ꝑ ȝogh.*—H.: nous auons en nostre parleure en Engleterre deux lettres pluis qils nount en lour a b c, cest assauoir þ et ȝ, qi sont appellez thorn et ȝogh. If, as the present editor believes, d'Outremeuse wrote the *Mandeville*, he would have learned the names and shapes of those two letters from a traveller, possibly from the English doctor Sir John Mandeville.

p. 95, l. 4. *the more ꝑ the less.*—H.: la moindre, *i. e.* Cairo. Babylon the Great was in Mesopotamia.

p. 95, l. 9. *.iiij. flodes.*—Only three are named.

p. 95, l. 12. *Persye.*—Ausfeld points to the form Persis (Persidis) as the name of a town [Persepolis?] (*Alex. Rom.*, 1907, p. 70).

p. 95, l. 17. *the grete see.*—A term applied to the Euxine in the Middle Ages (Sir G. Warner). See note to p. 170, l. 9.

p. 95, l. 21. *Thamy.*—The Tanaïs or Don.

p. 95, l. 23. *Albanye.*—Vincent de Beauvais: Albania est a colore populi nuncupata, eo quod albo crine nascantur. Haec ab oriente sub mari Caspio-surgens, per ora oceani septentrionalis usque ad Maeotides paludes per deserta et inculta extenditur. Huic terrae canes ingentes sunt, tantaeque feritatis, ut tauros premant, leones perimant (*Sp. Hist.*, l. I., c. lxix., p. 26 of 1624 edition). According to a footnote to Dan. de Thaurisio's *Responsio ad errores impositos Hermenis* (ed. 1906, p. 593), the country of the Albanians, or Aghouans, comprises three parts: Armenia, Shirvan and Azerbeidjian.

p. 96, l. 3. *the see more high þan the lond.*—Jean d'Outremeuse, *Miroir des Histoires*: Libe . . . la mere y est asseis plus grant et plus hault qui n'est la terre; et se soy sourtient dedens ses metes

en teile manere, qu'ilh ne chiet et ne gote sour la terre (Vol. I., 1864, p. 295). The fourteenth-century version of the *Chevalier au Cygne* places the high sea near Paradise :

> Et puis le haulte mer qui paradix costie,
> Et la mist Dieu Adam et Ève son amie.
> (Vol. III., 1854, ll. 21769-21770.)

Compare Dante's hill of Paradise and Purgatory, arising in the midst of the Antipodean sea like Mandeville's mountayne, l. 6, of p. 96 (John of Hildesheim, ed. 1878, p. 30).

p. 96, l. 20. *Pountz*, Pontus Euxinus or the Black Sea. Here d'Outremeuse begins to follow friar Odoric's account of his travels in the East.

p. 96, l. 23. *Quicumque wlt*, the first words of the Athanasian Creed, which is not now believed to be by Athanasius. The story of his quarrel with the Pope, described by Sir G. Warner as highly fanciful, really contains one more attack upon the Papacy.

p. 97, l. 7. *old castell.*—Brussels 10420-5 : j chastel anchien dont les meurs sont pres tous couers de eder que nous appelons ivy et siet sur vne roche, *i. e.* an old castle, the walls of which are nearly all covered with ivy, which we call [in English] ivy, and which stands on a rock. The fiction of an English authorship is again supported by the introduction of an English word.

p. 97, l. 9. *Layays.*—Laias, modern Laiazzo, Pharsipee, modern Perschembé, and Cruk, modern Korgho or Guiaourkeui, all lie in Cilicia, or Little Armenia, on the Mediterranean coast, right away from Trebizond on the Black Sea. Hayton of Armenia, an author familiar to d'Outremeuse, had been a lord of Cruk.

p. 97, l. 13. *lady of fayrye.*—The lady Melior, sister of Melusine, in the romance of that name, written down 1387, after d'Outremeuse had finished the *Mandeville*, and edited in 1891, for the E.E.T.S., by A. K. Donald.

p. 98, l. 4. *sone of a pore man.*—This part of the tale is not included in the romance of *Melusine*, nor is the knyght of the temple of l. 10.

p. 98, l. 21. *Artyroun.*—Odoric : Et de la m'entournay en Armenie la grant qui a nom Artiron. Ceste cité est moult bonne et riche et seroit encore plus se ne feussent Tartre et Sarrazin qui la ont destruitte car on y treuve encore pain et char et tous autres vivres en tres grant habondance fors de vins et de fruit. Ceste cité est moult froide car les gens dient qu'elle sciet au plus hault

terroir qui soit aujourduy habité. En ceste cité a moult bonnes eaues, et est la cause car cestes eaues du fleuve de Euffrates qui cuert a vne journée pres de ceste cité a my voye de Trapesonde et la cité de Thoris (ed. Cordier, 1891, pp. 5–6).

p. 98, l. 24. *þat maketh gret cold.*—H.: et si fait grant froide, *i. e.* it is very cold. Gallicism.

p. 98, l. 27. *a iorneye besyde þat cytee.*—H.: a vne iournee pres de celle cite, *i. e.* a day's travelling from that city. Mistranslation.

p. 98, l. 28. *vnder erthe.*—This marvel is not in Odoric. It is a duplicate of what d'Outremeuse had written about the Nile (p. 28, l. 10).

p. 98, l. 29. *resorteth.*—H.: resourt, *i. e.* rises again, from sourdre. Mistranslation.

p. 98, l. 31. *Sabissocolle.*—Odoric: Sabissa colloasseis, explained by Cordier as Hassan-kaleh, east of Erzerum (pp. 6 and 15).

p. 98, l. 32. *Ararath.*—Vincent de Beauvais, *Sp. Nat.*, l. VI., c. xxi., col. 383 of 1524 ed.: Ararat est mons Armeniae, in quo Arcam historiæ post diluuium resedisse testantur, unde et usque hodie ibidem lignorum eius videntur vestigia (from Isidore).

p. 98, l. 33. *Taneez.*—Brussels 10420–5: chano. Cordier quotes from Chardin I., p. 219: Ce mont [Ararat] a encore deux autres noms dans les livres persans, savoir Cou-nouh, c.à.d. Mont-Noé, et Sahêt-toppus, c.à.d. heureuse butte. Sir I. Gollancz drew my attention to the identity of the first component with the Persian word koh = mountain, *e. g.* in Koh-i-Noor = mountain of light. Daniel de Thaurisio calls Ararat mons Noe. His commentators summarise the legend of a monk James, who tries to ascend to the top, but falls asleep on the way, and finds himself at his starting-point again when he awakes. After several fruitless attempts, an angel tells him that God takes pity on him and gives him a piece of the ark, which was first preserved in St. James's monastery, and is now at Etchmiadzin (Dan. de Th., 1906, p. 592).—Prof. C. F. Brown quotes from Cleanness:

> On þe mounte of Mararach of Armene hills,
> þat oþer-wayez on ebrv hit hat þe thanes.
> (ll. 447–8, quoted in *Author of Pearl*, 1904.)

The author of Cleanness probably followed the *Mandeville*, while d'Outremeuse may have obtained his Persian word from some

Jewish source, oral or written (John of Hildesheim, ed. 1878, p. 26).

p. 99, l. 4. *nouper somer ne wynter.*—H. : et en estee et en yuer, *i. e.* both in summer and in winter.

p. 99, l. 8. *of the montayne.*—Here the French MSS. insert the legend of the monk as in ll. 10–20.

Ibid. *Dayne.*—Sir G. Warner: The ruins of Ani, once the capital of Armenia, are about sixty miles north-west of Ararat, near Kars. Its thousand churches are mentioned by Rubruk in 1253 as then existing (p. 389); but the whole city was destroyed by earthquake in 1319 (St. Martin, *Mém. sur l'Arménie*, 1818, I., pp. 111–114).

p. 99, l. 9. *Any* is a mere duplicate of Dayne, according to d' Outremeuse's familiar method.

p. 99, l. 21. *Thawriso.*—Odoric: Thoris . . . jadis ot nom Faxis autres dient Sussis (ed. Cordier, 1891, p. 19).

p. 99, l. 37. *gode ryueres.*—Odoric only mentions good water. D'Outremeuse adds the rivers and ships!

p. 100, l. 2. *Cassak.*—Odoric: . . . cité des trois roys. . . . Et appelle on ceste cité de Cassan, cité royal de grant honneur, mais Tartre l'ont moult destruite. Cordier hesitates between Qaschân, three days from Ispahân and four from Ardistân and Sawah = Saba, mentioned in Marco Polo and lying between Soldania and Yezd (ed. 1891, pp. 41–42).

p. 100, l. 9. *Geth.*—Sir G. Warner hesitates between Yezd and a place immediately to the north of Ispahan, now called Gez.

p. 100, l. 10. *gravely see.*—Mentioned again as in Prester John's land on p. 181, ll. 19–29.

p. 100, l. 12. *clepen flessch þere Dabago*, etc.—Brussels 10420–5: La appellent ilz la char dalbago et le vin vape. So in B. 11141. H. has Dabago and Vapa. Sir G. Warner, following the Egerton MS., which omits all mention of wine and meat, tries to interpret these two words as place names. But vappa is only the Latin for flat wine, as in Massinger's *Believe as you list:*

> . . . . . Your viper wine,
> So much in practice with grey-bearded gallants,
> But vappa to the nectar of her lips.
>
> (Act IV, Scene 1.)

As for dalbago, it bears some resemblance to albacore, explained in the Oxford English Dictionary as meaning a certain fish, and

derived from Arabic al + bukr, pl. bakārat, a young camel, a heifer.

p. 100, l. 17. *Cornaa.*—Cordier's *Odoric* has seven variants, and identifies the site with Istakhr, the ancient Persepolis (pp. 49–50), where Yule notes a modern name, Kinara.

p. 100, l. 23. *lettres of Persaynes.*—The French texts and Egerton give another alphabet here. Sir G. Warner identifies it as "given by J. G. Eccard, *De origine Germanorum libri duo*, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon, said to be of the eleventh century. It there professes to be Chaldaic. This MS. also contains six other alphabets; and it is significant that among them, in addition to the Hebrew, is included the so-called Egyptian alphabet of Mandeville."

p. 100, l. 29. *Sweze.*—Sueta in Eugesippus (p. 994) lies below Damascus.

Ibid. *Theman,* also in Eugesippus.

p. 101, l. 1. *Are of Gosra.*—Brussels 10420–5: are de bosra. Sir G. Warner: For the account of Job, identified with "Jobab the son of Zerah of Bozrah" (Gen. xxxvi. 33), see Isidore, *De ortu et obitu Patrum*, cap. 24 (Migne, lxxxiii., 136).

p. 101, l. 5. *after his lawe.*—A hint that one religion is as good (or as bad) as another. John of Hildesheim writes that it is a moot point among the Jews how the Lord could praise Job, though he was but a Gentile (ed. Köpke, 1878, p. 10).

p. 101, l. 9. *to heere estate.*—H.: et a hautesse de rechief, *i. e.* and to high estate again. Mistranslation.

p. 101, l. 15. *Manna.*—Odoric: La treuve on le manne meilleur et en plus grant habondance que en nulle partie du monde (p. 59–60). The rest is from Vincent de Beauvais, *Spec. Nat.*, 1624, l. IV., cc. lxxxiv.–lxxxv.: Manna est ros cadens super lapidem aut arborem et fit dulcis et coagulatur, sicut mel . . . visum acuit, pulmoni confert, et renibus ac vesicae. . . . Et est bonum stomacho et epati . . . laxat ventrem . . . habet autem virtutem depurandi et mundificandi sanguinem (col. 285–286).

p. 101, l. 20. *congeleth.*—H.: se coagule = coagulates.

p. 101, l. 25. *Caldee.*—Odoric: De la vins en Caldée, qui est uns grans royaume. Si passai par la terre de Babel qui est à iiii. journées près de Caldée. En ceste Caldée ont leur propre langaige des gens du pays (p. 63).

p. 101, l. 26. *gret in sownynge.*—This praise of the Chaldaean language is not in Odoric. No source has been traced for it.

p. 101, l. 31. *In þat reme*, etc.—H.: En le roialme de Caldée sont ly hommes belles et vont mult noblement parez ouesqez creuechiez dorrez, et lour draps auxi sont aoernez des orfraies et des grossez perlez et de pieres preciouses mult noblement. Similarly, the two Brussels MSS. Meaning: In the kingdom of Chaldea, men are fair and go most nobly arrayed, with gilded head-dresses, and their garments also are adorned with orphreys and large pearls and precious stones very nobly. The Englisher has not translated couvre-chefs, *i.e.* coverchiefs, kerchiefs. Odoric: Les hommes y sont beaux et les femmes laides. La vont les hommes aournez ainsy que cy vont nos femmes et portent sur leurs chiefs d'or clos et chappeaux de perles (p. 63).

p. 101, l. 35. *large wyde*.—The French original has only large, which the Englisher preserves along with its proper equivalent: wide.

p. 102, l. 4. *Hur*.—Jean d'Outremeuse, *Miroir des Histoires:* Tharé le pere Abraham le patriarche . . . vient . . . demoreir en la terre de Caldée, en une citeit c'on nommoit Hur, qui est a dire en franchois Feu. . . . Astoit roy de Asserie Nynus, liqueis feñdat en sa terre marchissant à la thour de Babel, une mult belle citeit . . . Nynyve (Vol. I., 1864, p. 10). The ultimate source is Gen. xi. 27–xii. 6.

p. 102, l. 22. *here after*.—Both the Brussels MSS. and some of those used by Sir G. Warner here insert an alphabet, not recognisable to that learned palaeographer.

p. 102, l. 23. *Amazoyne*.—The story of the Amazons is an episode of the Medieval epic cycle of Alexander. Dr. Bovenschen refers especially to the *Historia de preliis* of the archpriest Leo. The French romance of *Alexander* and Gautier de Châtillon's (*alias* Gautier de Lille's) Latin poem of *Alexandreis* are a more likely source.

p. 102, l. 26. *wommen wil not suffre no men*.—Bovenschen (p. 279) quotes the Letter of Prester John, ed. Zarncke: Mariti praedictarum mulierum non morantur cum eis nec audent ad eas venire nisi statim vellent mori. Statutum est enim, quod quicumque vir intraverit praedictam insulam ipso die morietur.

p. 102, l. 30. *Colepeus*.—Vincent de Beauvais, *Spec. Hist.:* Duo reges juvenes Ylinos et Scolopitus . . . per insidias trucidantur; quorum uxores, arma sumentes, viros, qui domi remauserant, interficiunt: tunc armis pace quaesita finitimorum concubitus ineunt. Mares, qui nascebantur, interficiunt, virgines reservant,

quas non lanificio, sed armis et equis et venationibus assuefaciunt inustis infantium dexteris mammis, ne sagittarum ictus impediretur. His duae fuere reginae, Marthesia et Lampeto vicissim terminos defendentes (*Spec. Hist.*, l. I., c. xcvi., p. 36, ed. 1624).

p. 102, l. 33. *as creatures out of wytt.*—H. : come desesperez.

p. 103, l. 3. *male scholde duell.*—H. : ne qenfant madl fuist norry entre elles.

p. 103, l. 5. *pei drawen hem.*—Gautier de Châtillon narrates the loves of Alexander and the queen of the Amazons, named Thalestris:

> . . . Visendi succensa cupidine regis
> Gentis Amazoniae venit regina Thalestris
> Castraque virginibus subiit comitata ducentis.
> . . . . . .
> Laeva papilla manet et conservatur adultis,
> Cuius lacte infans sexus muliebris alatur.
> Non intacta manet, sed aduritur altera, lentos
> Promptius ut tendant arcus.
> . . . . . .
> Se venisse refert, ut pleno ventre regressa
> Communem pariat cum tanto principe prolem
> . . . . . .
> . . . . Fuerit si femina partu
> Prodita, maternis potietur filia regnis:
> Si mas exstiterit patri reddetur alendus.
> . . . . . .
> . . . . tandem pro munere noctem
> Ter deciesque tulit.

(*Alexandreis*, ed. Mueldener, 1863, l. VIII., ll. 8-47, pp. 173-174.)

The distinction made between aristocratic girls, who lose the left breast, and the infantry, who lose the right, seems a characteristic duplication, imagined by d'Outremeuse.

p. 103, l. 29. *Tarmeggte.*—Sir G. Warner refers to Brun. Latini, who locates Termegite east of the Caspian (I. 4. 123, p. 158). He identifies it with Alexandria Margiana, now Merv, the foundation of which is attributed also to Seleucus.

p. 103, l. 36. *est partie t in the meridionall partie.*—Isidore: Duae sunt autem Aethiopiae, una circa solis ortum, altera circa occasum in Mauretania (*Etym.* XIV. 5, 16–17, quoted by Bovenschen). Isidore's west becomes the *Mandeville's* south through carelessness.

p. 104, l. 4. *a well.*—Honorius d'Autun : Apud quos [Garamantes] est fons tam frigidus diebus, ut non bibatur ; tam fervidus

noctibus, ut non tangatur (*Imago Mundi*, Migne, 172, l. I., c. xxxiii.). Vincent de Beauvais: fons qui friget calore dici, et calet frigore noctis (*Spec. Nat.*, l. XXXII., c. xv., 1524).—Jean d'Outremeuse's *Miroir des Histoires* improves upon this: ilh at une fontaine en Egypte mult mervelheux qui chandelles esprise estindent, et les estintes resprendent (Vol. I., 1864, p. 294). In the Arthurian romances, the Duke of Bellegarde having struck off King Lancelot's head, it falls into the brook. When the Duke dips his hand into the water, which had been very cold, it begins to boil with such violence, that he hardly has time to withdraw his fingers, which are burning to coal (P. Paris: *Romans de la Table Ronde*, I., 1868, p. 351).

p. 104, l. 16. *folk þat han but o foot.*—Vincent de Beauvais: Legimus Monosculos quoque ibi [in India] nasci, singulis cruribus et singulari pernicitate, qui ubi defendi se velint a calore, resupinati plantarum suarum magnitudine inumbrentur (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 20. *þei ben all ȝalowe.*—H.: ils sont totes chanuz, *i. e.* white-haired. Can the Englisher have read jaune? Mistranslation.

p. 104, l. 21. *þat ȝalowness turneth*, etc.—H.: ils ont les cheueux touz noirs. The Englisher seems to have mixed up cheueu and chenu.—Vincent de Beauvais: Apud Ctesiam legitur feminas semel parere, natosque canos illico fieri. Esse rursum gentem alteram, quae in juventa cana sit, in senectute nigrescat, ultra aevi nostri terminos perennantem (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 26. *Emlak.*—H.: Euilac, *i. e.* the Havilah of Gen. ii. 11.

p. 104, l. 31. *the water becometh Cristall.* Vincent de Beauvais: Traditur, quod sit [chrystallus] nix glacie durata per annos (*Spec. Nat.* l. VIII., c. lxii., col. 525, ed. 1524).

p. 104, l. 33. *ȝalow Cristall*, etc.—H.: cristal ianuastre trehant, a colour doile, *i. e.* yellowish crystal, the colour of which is like that of oil. Mistranslation.

p. 105, l. 1. *Arabye.*—Vincent de Beauvais has a similar list of four kinds of diamond: Indian, Arabic, Macedonian and Cyprian (*Spec. Nat.*, l. VIII., c. xl., col. 514, ed. 1624).

p. 105, l. 7. *out of gold.*—Vincent de Beauvais: In metallis repertus est auri modo, nec nasci videbatur nisi in auro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 105, l. 19. *male & femele.*—Sir G. Warner quotes from a Lapidary edited by Pannier, *Les Lapidaires français*, 1882:

> Inde Arrabe est mere et mamele
> Dou dyamaunt, masle et femele.
> D'Ynde li brun d'uel coulor
> Sont li droit masle et li millor;
> D'Arabe sont li blanc femeles,
> Bones sont, ne sont pas si beles.
> (p. 283.)

Union pearls are begotten in that way according to Vincent de Beauvais: Naturaliter tamen aperit se contra rorem caeli, ipsumque in se recipit, et continet tanto tempore, quanto mulier foetum gestat in utero suo (*Spec. Nat.* l. VIII., c. cvii.).

p. 105, l. 20. *dew of heuene.*—Vincent de Beauvais reports this of pearls, not of diamonds: Gignitur autem de caelesti rore, quem certo anni tempore conchae hauriunt (*Spec. Nat.*, l. VIII., c. lxxxi., col. 534).

p. 105, l. 22. *I haue often tymes assayed.*—Probably a hit at the alchemists.

p. 105, l. 26. *congeleth.*—H.: se congree et fait et soy engrosse, *i. e.* joins and acts and grows pregnant. Mistranslation.

p. 105, l. 30. *on his left syde.*—Vincent de Beauvais: gestatus in lacerto sinistro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513).

p. 105, l. 31. *the strengthe of here growynge.*—H.: la force de lour naissance vient deuers septentrion, *i. e.* the strength of their nativity comes from the North. Mistranslation.

p. 105, l. 33. *& the left partie of man is*, etc.—H.: la sinistre partie de homme, quant il tourne sa face vers orient, *i. e.* the North is on the left side of man when he faces East (as Medieval maps are oriented).

p. 106, l. 2. *hardyness.*—Vincent de Beauvais: Adamas fortem facit hominem contra hostem, somnia vana repellit, venenum fugat et prodit, fertur enim sudore madere si venenum adhibeatur prope, prodest lunaticis, ac daemone repletis. Ex contactu etiam prodesse dicitur insanis (*Spec. Nat.*, l. VIII., c. xxxix., col. 514, ed. 1624).

p. 106, l. 10. *sorwe & mischance.*—H.: luy sortilegies ou ly enchantementz, *i. e.* those bewitchings and enchantments. Mistranslation.

p. 106, l. 20. *violastres.*—Godefroy mentions violat, as a medicine or syrup made of violets. Egerton: of violet colour.

p. 106, l. 33. *I tarye my matere.*—H.: ieo proloigne ma matiere.

p. 107, l. 14. *the ademand draweth not the nedle.*—Vincent de Beauvais: [Adamas] cum magnete lapide dissidet intantum ut juxta positus ferrum non patiatur trahi a magnete, aut (si admotus magnes ferrum comprehenderit) rapiat atque auferat (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 107, l. 24. *Eles of .xxx. fote long.*—Medieval geographers and romancers place these in the Ganges. Sir G. Warner refers to the Romance of Alexander in Weber's *Metrical Romances* (1810, I., p. 202); Bovenschen to Honorius, I. 12, etc.

p. 107, l. 26. *.v. M. Iles.*—Vincent de Beauvais: In India traduntur fuisse quinque millia oppidorum praecipua capacitate, populorum 9000. Diu etiam credita est tertia pars terrarum, nec mirum sit, vel de hominum, vel de urbium copia, cum soli Indi nunquam a natali solo recesserint (*Spec. Hist.*, l. I., c. lxiii., p. 24).

p. 107, l. 27. *þat men duellen in.*—H.: En Ynde et enuiroun Ynde sont pluis de v. mil isles habitables, bones et grandes, sanz celles qui sont inhabitables; *i. e.* In and about India are over five thousand inhabitable isles, good and large, without those that are uninhabitable. Mistranslation.

p. 108, l. 3. *þei neuere gon out.*—Besides the preceding quotation from Vincent de Beauvais, this is stated in Alexander's last epistle to Didimus: quia mutare patriam vestram non valetis, laudatis (*Spec. Hist.*, l. IV., c. lxxi., p. 136, ed. 1624).

p. 108, l. 6. *firste clymat.*—Medieval geographers divided the inhabited part of the Northern hemisphere into seven climates, and both the Liégeois d'Outremeuse and the Englishman Mandeville lived in the seventh. Sir G. Warner quotes Barth. de Glanville: For, as Ptholomeus saythe, the moone maketh a man unstable, chaungeable and remeuynge aboute fro place to place (VIII., 29, 30 ff., 129, 131). In Roger Bacon's *Metaphysica*, ed. Steele, the house of Jupiter, the ninth, "est peregrinacionum atque itinerum," etc. The moon is the house of mendacity! (p. 49). D'Outremeuse's astronomical geography seems made up of ill-digested recollections.

p. 108, l. 22. *Crues.*—Here Odoric is followed again. One of the variants there for Hormuz is Ornez, the source for the *Mandeville's* distortion of the name (c. ix., p. 69 of Cordier's edition).

p. 108, l. 29. *oynementes.*—H.: oignement restrinctif et refrigeratif. Such medical jokes may be adduced as arguments for the authorship of the English doctor Mandeville.

p. 108, l. 31. *in ryueres.*—Bovenschen, p. 285: the letter of Alexander to Aristotle, ed. Alexander Achillinus, 1516, reports that the people of Ormuz escape from the heat by spending the day in the water up to their chins.

p. 109, l. 1. *schippes withouten nayles.*—The *Mandeville* appears to stand alone in explaining this method of shipbuilding from the vicinity of the loadstone rocks, placed by Vincent de Beauvais on the shore of the Indian Ocean (*Spec. Nat.*, viii., 21). They also appear in the romance of Ogier le Danois, dear to Jean d'Outremeuse (Child, *Popular Ballads*, I., 1882, p. 319); in *Huon de Bordeaux* (E.E.T.S. 1882–4, p. 370); in *Herzog Ernst* (ed. Bàrtsch, p. cxlviii., etc.).

p. 109, l. 10. *Chana.*—Identified by Cordier with Marco Polo's Thana, now Thána or Tanna, in the island of Salsette and in the Presidency of Bombay (p. 89 of Cordier's *Odoric*).

p. 109, l. 13. *ouercomen it.*—Brussels, 10420–5: apeticie; Brussels 11141: apeticee = modern rapetissée, made smaller, Mistranslation.

p. 109, l. 16. *worschipe the sonne.*—In Vincent de Beauvais, St. Thomas of India, a favourite hero of d'Outremeuse's, is ordered to worship a golden statue of the sun (*Spec. Hist.*, l. IX., c. lxvi., p. 345, ed. 1624). Hayton writes of the Chinese: La creance de ceste gent est molt diverse, car aucuns croient es ydoles de metal, autres croient en le solail, autres en la lune, autres es esteiles, autres es natures, au feu, autres à l'ève, autres a arbres, autres a bues, por ce que laborent la terre dont il vivent; et aucuns ne ont point de loi, ne de creance, ains vivent come bestes (*Flor des Estoires*, ed. 1906, l. I., c. i., p. 121).

p. 109, l. 20. *symulacres & ydoles.*—Sir G. Warner and Bovenschen point to a similar distinction in Isidore, *Etym.*, VIII., xi., 4–14. But the *Mandeville* seems more logical in contrasting natural and unnatural or monstrous images.

p. 109, l. 25. *.iiij. hedes, on of man*, etc.—H.: vne ymage a iiii. testes, ou vn homme a teste dun chiual, etc. The French original opposes many-headed figures, like the ones seen in India, to those with heads of animals, as in Egypt. The Englisher collects the heads of several species on one trunk. Mistranslation.

p. 109, l. 28. *sum worthi man.*—Euhemerism is here carried so far as to justify idolatry.

p. 109, l. 31. *god of kynde.*—Haiton also tries to reconcile idolatry and monotheism: Et por ce que les habiteors de celes

contrees estoient touz ydolatres, les Tartars comencierent aorer les ydoles ; mes tout ades confessoient le Deu immortel, plus grant que les autres (*Flor des Est.*, 1906, p. 157).

p. 110, l. 9. *the ox is þe moste holy best.*—Was d'Outremeuse thinking of the worship of the golden calf?

p. 110, l. 13. *god of an ox*, etc.—Odoric : Les gens de ce pais aourent une autre ydole laquelle ilz paignent la moitié homme et l'autre moitié beuf (p. 101).

p. 110, l. 20. *gode meetynge.*—These general remarks on omens and superstition have not been traced to any single source. Jacques de Vitry writes that some Orientals worship the first thing that they meet in the morning (Michaud, *Bibl. d. Cr.*, I., 1829, p. 170).

p. 110, l. 33. *foules of raveyne.*—In the romance of the *Conquête de Jérusalem*, Godfrey of Bouillon with one arrow kills three birds of prey flying, and thus saves two white doves from death. The quarry fall

Delés la sinagoge Mahom et Tervagant.

The Franks rejoice, and the paynim foresee their downfall.

p. 111, l. 4. *enformed t taught.*—H. : abeuerez = abreuvés.

p. 111, l. 17. *Chana.*—After his apology for unbelievers, d'Outremeuse returns to Odoric.

p. 111, l. 19. *als grete as houndes.*—Rats of the size of a large mastiff occur in *Gulliver's Travels* (ed. G. R. Dennis, Bell, 1905, p. 95).

p. 111, l. 25. *Sarchee.*—Sir G. Warner suggests Panche, fourteen days' journey from Tana, in one MS. of Odoric, corresponding to Jourdain de Séverac's Paròth (Baroach), p. 90 of Cordier's *Odoric.*

p. 111, l. 28. *lomb.*—Odoric's Poliobum [Polumbum], p. 84, identified with modern Quilon, on the coast of Malabar. See below, note to p. 112, l. 36.

p. 111, l. 29. *Combar.*—Odoric : La province ou le poivre croist a nom Minibar, et en nulle partie du monde ne croist poivre fors en ce pays. La forest ou il croist a bien xviii. journées de long. En ceste forest a deux nobles citez : l'une a nom Flandrine et l'autre Singulir (p. 99).

p. 112, l. 7. *Long peper, blak peper t white peper.*—Vincent de Beauvais : quae cum primo flores producit, flores in unum reducuntur, et constringuntur in longum, fitque piper longum, quod

macropiper dicitur. Postea producunt interius parvos fructus, qui leucopiper, idest piper album dicuntur, quia albi sunt. Efficacius est piper nigrum (*Spec. Nat.*, l. XIV., c. lxiv., col. 1051, ed. 1624). Quod incorruptum ab igne, piper album (*ibid.*).

p. 112, l. 8. *Sorbotyn.*—There is no evidence connecting this with the radical of sherbet, French sorbet.

p. 112, l. 9. *Fulfull.*—According to Sir G. Warner, the common Arabic name, given by medical writers, such as Matth. Silvaticus.

p. 112, l. 20. *serpentes.*—That snakes feed on white pepper is twice stated in Vincent de Beauvais (*Spec. Nat.*, l. XX., c. xiii., col. 1468, ed. 1624 and *Spec. Hist.*, l. IV., c. lviii., p. 133, ed. 1624), once in connection with the Alexandrian legend. That fires are lighted near the pepper forest is from Isidore (*Etym.*, XVII., viii., 8). The refutation seems d'Outremeuse's own invention.

p. 112, l. 29. *þei enoynten.*—H.: Mes ils se oignent des peez et les mains del iutz de lymons et dautres choses, dontz ly serpentz doutent le odour, *i. e.* but they anoint their feet and hands with lime-juice and with other things, of which the snakes fear the smell. Instead of limon = lime, the Englisher understood limace = slug. Mistranslation.

p. 112, l. 36. *Polombe.*—Variants in Cordier's *Odoric:* Ploubir, Palombo, Colonbio, Plombum. Explained as Quilon, on the Malabar coast, called Koulam in Arabic (ed. 1891, p. 100).

p. 113, l. 1. *mountayne.*—Ogier the Dane visits this country according to Jean d'Outremeuse's *Miroir des Histoires:* he finds a well springing under two fir-trees, which has the flavour of all spices, and is called the fountain of Youth. He drinks from it with all his people. It cures all ills that men may feel or suffer, unless there be death in them. The further adventures of Ogier also resemble the narrative in the *Mandeville* (Vol. III., ed. 1873, p. 58). A different version of Ogier's experiences at the Well is summarised in Ward's *Catalogue of Romances*, I., ed. 1883, p. 609. One of the cantos of the *Romance of Alexander*, edited by Michelant, 1846, is devoted to the Fontaine de Jouvence (pp. 347 ff.). Sir G. Warner refers to Huon de Bordeaux (p. 434 of the E.E.T.S. reprint).

p. 113, l. 16. *In þat lond.*—Odoric: Les gens de ce pais aourent un beuf pour dieu. Ce beuf ilz nourrissent six ans, etc. (pp. 100–101). To the close of the chapter Odoric is closely followed.

p. 113, l. 26. *Archiprothepapaton.*—The protopope, πρωτοπαπᾶς, is a chief priest in the Greek Church. Prester John's Letter (ed. Zarncke, p. 94) mentions the archiprotopapaten, in the accusative. Perhaps d'Outremeuse here intended a satire against the papacy.

p. 114, l. 4. *brennen his body.*—In Jacques de Vitry, Didymus the Indian blames Alexander for burning dead bodies, instead of restoring them to the soil that gave them birth (*Historia orientalis*, ed. 1597, p. 205).

p. 114, l. 6. *þei brenne hire.*—Vincent de Beauvais: Apud eos [viz. the Indians] lex est, ut uxor charissima cum defuncto marito cremetur. Haec ergo contendunt inter se de morte viri, et ambitio summa certantium est testimonium castitatis digna morte decerni (*Spec. Nat.*, l. XXXI., c. cxxxi., col. 2396, ed. 1524).

p. 114, l. 18. *wommen drynken.*—Odoric: Les femmes y boivent vin [viz. in Polombe] et non li homme. Item les femmes y font rere leur barbe et non li homme. Cordier traces this nonsense to a misinterpreted Latin text: mulieres etiam faciunt sibi abradi frontem et barbam homines non (ed. 1891, p. 102).

p. 114, l. 22. *Mabaron.*—Odoric: Mobarum. Cordier: the Coromandel coast. Arabic: Ma'bar (p. 117).

p. 115, l. 2. *in a vessell.*—The correct French reading probably is that of two variants given by Sir G. Warner: S, dehors le vessel; G, dehors du vaissel, *i.e.* outside his shrine. Brussels 10420–5 is corrupt: a dehoirs dun vaisseau. The Englisher mistranslates. The sources for the judgments delivered by the dead saint's hand are, according to Sir G. Warner and Bovenschen, Gervase of Tilbury, *Otia imperialia* (III., xxvi., p. 969), where the hand reaches the host to the faithful, and withholds it from the unworthy. John of Hildesheim denies that such a miracle takes place among the Nestorian heretics (1878, p. 32). The romance of the Knight with the Swan relates that an image of orpiment, standing in the Emperor's hall at Nimegue, raises its finger against him who judges unjustly:

> Qui fu faite par art, en tel devisement,
> Qu'à celui tent son doit qui fait faus jugement.
> (éd. Hippeau, Vol. I., 1874, p. 116.)

Two ladies of romance, the fair maid of Astolat (Malory, xviii., 20) and the lady Blanchefleur, similarly move their hands after death: the former hands a letter to King Arthur (Rhys, *Stud.*

*Arth. Leg.*, 1891, p. 149), the latter always points towards the sun (A. Thijm, *Karolingische Verhalen*, 1851, p. 337, following Diederik van Assenede). Jean d'Outremeuse, *Miroir des Histoires*, Vol. III., 1873, p. 59, agrees exactly with the Mandeville.

p. 115, l. 26. *seynt Iames.*—H.: seint Iake de Galice. The Englisher imagined that Galicia was a place away from St. James of Compostella. Mistranslation.

p. 117, l. 12. *.cc. or .ccc. persones.*—Odoric only states that five hundred die every year. He often expresses abhorrence of the heathen practices which he notes briefly instead of expatiating upon them with the cynical zest of the *Mandeville.*

p. 117, l. 31. *ledynge him.*—H.: vont deuant lydole a grant feste menant. Et cil qi se doit occire ad vn cotel, etc., *i. e.* they go before the idol, showing great joy. And he that will slay himself has a knife, etc. Mistranslation.

p. 118, l. 18. *Lamary.*—Odoric: De l'isle Lamori, *alias* Samorj. Cordier: one of the kingdoms in the island of Sumatra, near Atjeh. Arab travellers often mention this kingdom (p. 136).

p. 118, l. 20. *scornen.*—Odoric was mocked in this way, but he does not indulge in an argument about Adamism, which was a common topic of orthodox and unorthodox thinkers of the Middle Ages. Vincent de Beauvais (*Spec. Nat.*, l. XXX., c. lxxv., col. 2271, ed. 1624) takes the side of the Church.

p. 118, l. 26. *beleeuen in god.*—Odoric has no such praise of the Adamites.

p. 118, l. 29. *þei synnen.*—John of Hildesheim says the same about the Nicolaïte heretics (ed. 1878, p. 27). Jacques de Vitry accuses medical men of advising sin: sub obtentu purgationis consulunt fornicari (Funk, *Jacob von Vitry*, 1909, p. 72); cf. Jundt, *Hist. Panth.*, 1875, p. 112. Such attacks against monogamy were common in the Netherlands (Baluze, *Miscell.*, II., 1761, Errores . . . hominum intelligentiae, p. 289).

p. 119, l. 14. *cursed custom.*—This seems to imply tacit approval of the community of wives and goods.

p. 119, l. 27. *Antartyk.*—This star seems to have been invented by d'Outremeuse by his familiar process of turning the world topsy turvy. Vincent de Beauvais quotes St. Augustine about the roundness of the earth (*Spec. Nat.*, l. VI., c. x., col. 376, ed. 1524). He also knows that a star cannot be visible from all quarters of the globe: stellae, quae in uno climate apparent, in alio non apparent. Canopes stella quae ab Aegyptijs videtur, a

nobis non videtur, quod nunquam contingeret si terra plana esset (*ib.* c. IX., col. 375).

p. 119, l. 31. *the lodesterre . . . appereth not.*—Odoric says he lost sight of the North Star in Lamory (p. 135).

p. 120, l. 3. *after þat I haue seyn.*—So H.: solonc ceo qe iay veu. The two Brussels MSS. are much more positive: selon ce qüe jay essaiet, *i. e.* according to my experience.

p. 120, l. 16. *I haue gon.*—This seems an echo of the *Directorium* of Pseudo-Brocardus: transiens infallibiliter sub et ultra tropicum estivalem, sub equinoctio me inveni, quod probatur ex tribus demonstrativis evidencius argumentis. Primo quod in loco illo in quantitate diei ac noctis, nullo anni tempore, alicujus hore seu eciam momenti sensibilis differencia notabatur; secundo quod existente sole in primo gradu Arietis et Libre, erat ibi in meridie umbra recta; tercio quod stellas, que circumeunt propinquius polos mundi videbam in aliqua parte noctis istas, scilicet ad aquilonem, illas autem ad meridiem super circulum orizontis simul et equaliter elevatas. Obmitto causa brevitatis multa alia argumenta, licet essent auribus curiosa. Processi ultra versus meridiem ad locum ubi polum nostrum articum non videbam, et videbam polum antarticum circa xxiiii. gradibus elevatum. Ab isto loco ulterius non processi (ed. Kohler, 1906, pp. 383–384).

p. 121, l. 16. *feet azen feet.*—Vincent de Beauvais (*Spec. Nat.*, l. VI., c. x., col. 376) admits Antipodes, but denies the possibility of circumnavigation.

p. 121, l. 35. *scheweth no schadwe.*—Sir G. Warner refers to Arculf's pilgrimage (ed. Tobler, I., 13), where a column in the centre of Jerusalem is said to cast no shadow in the summer solstice. Honorius writes that no shadow appears in summer in Meroe in Egypt (*Im. Mund.*, l. I., c. xxxvi., col. 131; Migne 172). Vincent de Beauvais writes that the Arabs have those shadows on the left, that we have on the right (*Spec. Hist.*, l. I., ch. lxxxviii).

p. 122, l. 11. *befallen.*—H.: Et pur ceo mad il souenuz meinfoithe dune chose qe ieo oy conter, *i. e.* and therefore I have often remembered a thing that I have heard told. Mistranslation.

p. 122, l. 16. *fond an yle.*—In the fourteenth-century version of the *Knight of the Swan* by the anonymous author of Liége whom we believe to be d'Outremeuse himself, Ponce and the abbot of St. Trond, travelling from Jerusalem, mistake their way and instead of returning to Ponthieu or Flanders, they arrive at a new forest of

Ardennes and a new castle of Bouillon (*Hist. Litt.*, Vol. XXV., p. 516).

p. 122, l. 17. *callynge on oxen.*—H.: toucher les boefs *i. e.* goad the oxen. Mistranslation.

p. 123, l. 10. *qui suspendi.*—Job, xxvi. 7: He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Honorius quotes this: Qui appendit terram super nihilum (Vincent de Beauvais, *Spec. Nat.*, l. VI., c. iv., col. 372, ed. 1524).

p. 123, l. 14. *For, for the gretness*, etc.—H.: Qar, pur la grandeure de la terre et de la mer, homme purroit aler par mil et mil autres voies, qe nul nadresseroit parfitement vers les parties dont il mouverout, si ceo nestoit dauenture ou de droit grace de Dieu, *i. e.* for, on account of the extent of the earth and sea, one might go thousands of other ways, without ever making straight for the country that one came from, except through luck or through the grace of God.

p. 124, l. 4. *D.C. furlonges.*—H.: stadies. The Englisher used furlong for stadium, which the French text took over from Vincent de Beauvais. The length of a stadium is given as 125 paces, or 606 ft. 9 in. English. Vincent gives seven hundred furlongs to a degree, while our Cotton MS. gives only six hundred on p. 124, l. 4. Similarly H.: Et sachez qe solonc lez autours dastronomie dc. stadies de terre respondent a vn degre du firmament, cez sont iiii. $^{xx.}$ vii. et iiii. stadies. Ore soi ceo si multipliez par cccxl. foithes, cez serront xxxi. mil dc. miles, chescune de viii. stadies, solonc miles de nostre pais. Vincent de Beauvais: Comperta igitur magnitudine unius partis terrarum circulum terrae diffiniuit: stadiorum ducentorum quinquaginta duorum millia, id est miliaria xxx. et unum milia et D. (*Spec. Nat.*, l. VI., c. xiii., ed. 1524, vol I., col. 378).

p. 124, l. 10. The Englisher follows H., which differs entirely from Brussels 10420–5 to the close of the chapter.

p. 124, l. 18. *not of the .vij. clymates.*—This contradicts p. 108, l. 14.

p. 124, l. 19. *betwene high*—H.: en trehant, *i. e.* drawing towards the roundness of the world. Mistranslation.

p. 124, l. 21. *lowe contree.*—Does d'Outremeuse mean Liége, and reckon it in the Low Countries? or does he mean England, as lying low, *i. e.* far to the west of Jerusalem?

p. 124, l. 25. *Sumobor.*—Odoric: Sinohora, Sumoltra, etc. Cordier: that kingdom in Sumatra which gave its name to the whole island (p. 154).

p. 125, l. 4. *Betemga.*—Cordier quotes Yule as spelling this Resengo and explaining it as Rejang, while himself tentatively suggests Bengkoelen, in the island of Sumatra (p. 159). Sir G. Warner thinks of Batang, south of Singapore.

p. 125, l. 16. *the notemuge bereth the maces.*—Vincent de Beauvais: Sunt autem cortices quidam qui reperiuntur circa nuces muscatas sicut circa avellanas (*Spec. Nat.*, l. XIV., c. liii.).

p. 125, l. 26. *ben all square*—H.: ont vn quarreu dor et vn autre dargent. Mistranslation.

p. 125, l, 29. *enleved.*—H.: enleuez, *i. e.* in relief. Odoric: entaillies, *i. e.* carved (p. 162).

p. 126, l. 6. *Pathen.*—H.: qest appelle Thalamassy, et en autre langage homme lappelle Paten. Odoric: Bien près de Fana (*i. e.* Java) est une autre isle qui a nom Natem (var. Panthen), autrement est nommée Calamasi (p. 173). Cordier: Bandjermasin, on the southern coast of Borneo (p. 177).

p. 126, l. 8. *beren mele.*—Odoric: En ce pays a arbres qui portent farine, et aucunes fois portent miel et aucunes fois vin. Et si y a pluseurs autres arbres qui portent venin le plus périlleux qui soit, etc. (p. 173).

p. 126, l. 11. *beren hony.*—The same joke occurs in accounts of the land of Cockayne. Poeschel quotes Ovid:

> Flavaque de viridi stillabant ilice mella.
> (*Met.*, I., 111, etc.)

and Horace, *Ode to Bacchus:*

> . . . truncis lapsa cavis . . . mella.
> (*Carm.*, II., xix., 9–12.)

(*Schlaraffenland*, in Paul u. Braune's *Beiträge*, 1878.)

p. 126, l. 11. *beren venym.*—H.: et des autres qi portent vin, et des autres qi portent venim. Sir G. Warner explains the wine as palm-wine, referring to Marco Polo (II., p. 274), and the poison as that of the upas tree.

p. 126, l. 13. *here propre leves.*—H.: de ses propres fiens. Odoric: Cest que cilz qui a pris de cest venin, il preigne fiente de l'homme, et la destrempe avec eaue et boive de celle eaue, il en garra (pp. 173–174). Two MSS., S. and G., give variant feuilles for fiente in Sir G. Warner's edition. The Englisher followed them.

p. 126, l. 16. *the Iewes.*—This is not in Odoric.

p. 126, l. 21. *beren wyn.*—See above, note to p. 126, l. 11. Sentement, *i. e.* scent.

p. 126, l. 22. *how the mele cometh.*—Odoric describes the process in nearly the same way, but without mentioning the mill, which is also missing from Cordier's description of the preparation of sago (p. 183).

p. 126, l. 32. *it schall neuere comen vp ayen.*—Odoric: L'eaue de ceste mer cuert adès vers midj et se aucuns y cheoit jamais n'en pourroit estre resqueux ne trouvés (p. 175). Sir G. Warner explains this as referring to the strong currents of the Southern Ocean.

p. 126, l. 34. *cannes.*—Vincent de Beauvais quotes from Alexander's letter to Aristotle on India: flumen cuius ripam arundo pedum sexagenum vestiebat (*Spec. Nat.*, l. XII., c. lxvii.). The *Roman d'Alexandre* says:

> d'ambes II pars la rive fu parcreus li ros,
> xxx. piés ot de haut et iii. toises de gros.
> (éd Michelant, 1846, p. 280, ll. 19–20.)

Sir G. Warner has traced the name Thaby to Brun. Latini (I. 4. 123, p. 158), who applies it to the reeds and to Solinus (50, § 2), who applies it to a sea.

p. 126, l. 37. *.iiij. quarteres of a furlong.*—H.: quatre arpentz ou pluis.

p. 127, l. 2. *precious stones.*—Odoric, p. 176. The stone was called bezoar or snakestone (Cordier, pp. 184–186).

p. 127, l. 6. *on no partye.*—H.: par nul arme, *i. e.* by no weapon. Mistranslation.

p. 127, l. 16. *ne beren on to the erthe.*—H.: ne leuer haut de terre. Mistranslation.

p. 127, l. 17. *Calonak.*—Odoric: Campe, explained by Cordier as Tchampa, in the peninsula of Indo-China, conquered by Annam in 1471 (pp. 188–193). The form Calonak has not been explained.

p. 127, l. 19. *many wyfes.*—Expanded and exaggerated from Odoric: Le roy qui en ce pays regnoit quant je y fus, avoit bien CC. enfans, que fieux que filles: car il avoit pluseurs femmes espousées et grant plante de concubines (p. 187).

p. 127, l. 29. *.xiiij. Mil Olifauntz.*—Odoric gives the number of children as two hundred, that of tame elephants as 14,000 (p. 187). The reference to the use of elephants in wars may be from the Alexandrian or from the Crusading romances. Vincent de Beauvais, *Spec. Nat.*, l. XIX., cc. xxxviii.–l., on elephants, is not closely followed.

p. 128, l. 2. *Warkes.*—Brussels 10420–25 : varkes. The word is unexplained. Sir G. Warner suggests Isidore's barrus : "apud Indos autem [elephas] a voce Barrus vocatur," or the French vache, after the Latin luca bos.

p. 128, l. 4. *all manere of fissches.*—Odoric is closely followed down to p. 128, l. 19.

p. 128, l. 18. *do reuerence.*—Isaiah, c. lxvi. v. 23 : And it shall come to pass, that . . . shall all flesh come to worship before me, saith the Lord. *Pseudo-Methodius* says that fishes will obey the Arab invaders of Christendom : . . . pisces mari natantia, etiam et aquis maris obaudient eis (ed. Sackur, 1898). In Jean d'Outremeuse's *Miroir des Histoires*, Adam is described as sitting in the waters of Jordan after the Fall and as saying to the water : "Je toy dis, aighe de Jordan, que tu moy weulhe condoleur, et vos assembleis deleis moy tous les noians qui asteis en fluis. O Jordan, ilh moy circuient, et si pleurent awec moy ! Ilh ne soy plandent mie, mais moy plandent, car ilh n'ont mie pechiet." Tantost vinrent toutes les biestes entour luy, et enssi estut-ilh de cel heure sens movoir XVIII jours (Vol. I., 1864, p. 311).

p. 128, l. 21. *Crescite*, etc.—Not in Odoric. According to Gibbon, the saint, in the Magian [Zoroastrian] religion, is obliged to beget children, etc. (I., p. 201, ed. 1900). But the explanation may be d'Outremeuse's own.

p. 128, l. 36. *Snayles.*—Odoric : En ceste contrée vy je une lymace qui estoit si grande que ce estoit merveille. Elle estoit plus grande que le clochier Saint-Martin de Padue, se il feult ainsi tournez comme maison de lymace (p. 188). Cordier and all the commentators agree that Odoric meant a tortoise and that his authority for its size was literary. Vincent de Beauvais writes of the people of Taprobane : pastationibus delectantur, praesertimque testitudinum quarum superficie domus familiarum capaces operiunt (*Spec. Hist.*, l. I., c. lxxix., p. 28, ed. 1624). Sir G. Warner thinks Odoric may have seen an enormous sculptured turtle, and Cordier suggests a heap of shells mistaken for a single one (p. 195).

p. 129, l. 3. *white wormes.*—Sir G. Warner refers to Vincent de Beauvais (*Spec. Hist.*, I., 86) and to the *Ep. Alex.* (p. 56).

p. 129, l. 7. *And ȝif a man*, etc.—Odoric : Quant aucuns homs meurt en ce pays on ensevelist sa femme avec lui, car ilz dient que drois est que elle demeure avec lui en l'autre siècle (p. 188).

p. 129, l. 12. *Caffolos.*—Brussels 10420–5 : . . . a nom kaffo. Les gens de ce pais, etc. The article became attached to the

preceding word, which seems the name of Caffa in the Crimea, mentioned by Hayton (ed. 1906, p. 162, fn. 1) as a Genoese trading centre.

p. 129, l. 13. *þei hangen hem.*—Vincent de Beauvais: Sybarini senes, quos dilexerunt, suspendunt in patibulo. Hyrcani volucribus et canibus semivivos proiiciunt, Caspi itidem bestiis mortuos. Scythae eos, qui a defunctis amati sunt, vivos infodiunt cum ossibus mortuorum. Caprij canibus ad hoc nutritis subiiciunt senes (*Sp. Nat.*, l. XXXI., c. cxxix., col. 2394 of 1524 ed.).

p. 129, l. 14. *Angeles of god.*—This pious reason is invented by d'Outremeuse.

p. 129, l. 23. *Milke.*—Sir G. Warner guesses at Malacca or even Malay. He also refers to the "Malichu insula" of Pliny (VI. 175.—Warner's p. xxv.).

p. 129, l. 26. *Dieu.*—So in the French original, probably meant as a satire against the doctrine of transubstantiation. Egerton: þare es na drink þat þai lufe so wele as mannes blude, and þat þai say es Godd. The original Englisher missed the point, or chose to evade it.

p. 129, l. 30. *euery of hem . . . drynke of oþeres blood.*—Vincent de Beauvais writes of Scythians: haustu mutui sanguinis foedus sanciunt (*Spec. Hist.*, I. 88).

p. 129, l. 36. *Tracoda.*—A name probably invented after the precious stone called draconitis, because taken from a dragon's brain; on p. 130, l. 8 it appears as Tracodoun. Brussels 10420–5: tracodite. . The hissing cave-dwellers are Vincent de Beauvais' Troglodytes.

p. 130, l. 12. *Nacumera.*—Odoric: De l'isle Vacumeran, *alias* Nychoneran (p. 201). Cordier: Nicobar islands, perhaps Nancoury, one of their number (pp. 203–204).

p. 130, l. 15.—*Canopholos.*—The Cynocephali of ancient and Medieval geography and of Alexandrian and Crusading romances. The name is not in Odoric. (*Roman d'Alexandre*, éd. Michelant, 1846, pp. 319, 336.—Jean d'Outremeuse, *Miroir des Histoires*, I., 1864, p. 281.)

p. 130, l. 33. *whan þei chesen.*—Haiton: et quando rex illius insulae debet coronari, lapidem illum manibus suis tenet, et sedens super equo circuit civitatem et tunc oboediunt sibi tamquam regi (c. vi., quoted by Bovenschen).

p. 131, l. 2. *Cane of Cathay.*—From Haiton. Cordier's note, p. 218.

p. 131, l. 9. *Silha.*—Odoric : Sillam, *alias* Silan (p. 219). Odoric's text is closely adhered to.

p. 131, l. 33. *And for the vermyn.*—H. : Et pur le vermine qest dedeins ils se oignent les bracz et les iambes del iucz de lymons, cest vn manere de fruit come pesches petites, *i. e.* And for the vermin that is within they anoint their arms and legs with the juice of limes, which are a kind of fruit like small peaches, etc. The Englisher mistranslated pêches = peaches, as pois = pease.

p. 132, l. 9. *gees pat han .ij. hedes.*—Hornbills.

p. 132. l. 10. *lyouns all white.*—Not in Odoric, but from the Alexandrian romances (*Rom. d'Alex.*, éd. Michelant, 1846, p. 288).

p. 132, l. 13. *the see is so high.*—Duplicate of p. 96, ll. 3-5.

p. 132, l. 20. *Dondun.*—Odoric : Dondiin. Cordier : the Andaman Islands, described out of Odoric's imagination (pp. 237-239). Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to Dondiin : Puis vient Ogier a Dondine ou at des gens qui sont nomeis Quespois, et sont tuis agoyans et n'ont que une oeilh emy le front ; et ly une mangnoit l'autre : ly fis son pere, la feme son marit ; et y at des lyons blans comme nois ; si y at des gances ; ce sont oywes qui ont dois tiestes (Vol. III., 1873, p. 62).

p. 132, l. 22. *the sone* [eteth] *the fader.*—While following Odoric, d'Outremeuse also agrees with the Alexandrian romances. The Persian guards called immortals are converted by Jacob van Maerlant into the people of Triballe, who live so long, that it is lawful for the son to kill his parents (*Alexander*, éd. Franck, 1882, p. lxi.).

p. 133, l. 6. *hondes vpon his mouth.*—H. : ly met vn pain sur la bouche, *i. e.* put a piece of cloth over his mouth. The Englisher read main = hand for pain = pannus = cloth. Mistranslation.

p. 133, l. 12. *And alle po*, etc.—Odoric : Tous les amis et parens du mort qui à le mengier ne sont point appellé en sont moult honteulz et se tiennent à moult villennez et vergondez (p. 238). D'Outremeuse reverses Odoric's statement.

p. 133, l. 19. *whan the flesch is tendre*, etc., as far as l. 25, missing in Odoric.

p. 133, l. 30. *geauntes.*—Odoric is abandoned and Medieval accounts of monsters, such as Vincent de Beauvais and the Alexandrian romances, are followed. The main source for monsters is *Spec. Hist.*, II., 92-93. The remoter sources are listed by Bovenschen, pp. 292-293.—Cyclopes eadem India gignit, dictos Cyclopes,

eo quod unum habere oculum in fronte media perhibentur (*Spec. Nat.*, l. XXXI., c. cxxvi., I., ed. 1524).

p. 133, l. 34. *non heles.*—Leucanos in Lybia credunt truncos sine capite nasci, et os et oculos habere in pectore (*Spec. Nat.*, l. XXXI., c. cxxvii., col. 2393, ed. 1524).

p. 134, l. 2. *in here schuldres.*—Alios sine cervicibus gigni, oculos habentes in humeris (*ibid.*).

p. 134, l. 3 *face all platt.*—Aliae sine naribus, aequali totius oris planicie, informes habentes vultus (*ibid.*).

p. 134, l. 7. *the lippe aboue the mouth.*—Aliae labro *subteriori* (*i. e.* lower!) adeo prominenti, ut in solis ardoribus totam ex eo faciem contegant dormientes (*ibid.*). Brussels 10420–5 follows the Latin in mentioning the nether lip, while the Englisher follows H.: dessour la bouche = upper lip.

p. 134, l. 10. *to so meche.*—Brussels 10420–5: doxis foys tant plus grans = twice as large.

p. 134, l. 12. *lytyll round hole.*—Alijs concreta ora esse modico tantum foramine calamis avenarum pastus haurientes (Vincent, as in note to p. 133, l. 34).

p. 134, l. 13. *þorgh a pipe or a penne.*—H.: ouesqe vne tuel de plom ou daltre chose = with the quill of a feather or of some other thing. Mistranslation.

p. 134, l. 14. *no tonge.*—Nonnulli sine linguis esse dicuntur, inuicem pro sermonibus utentes nutu sive motu (Vincent, as above).

p. 134, l. 15. *hissynge as a nedder.*—See note to p. 129, l. 36.

p. 134, l. 17. *as monkes don.*—The stricter monastic orders, such as the Carthusians, are forbidden to speak, but allowed to express themselves by means of gestures. Brussels 10420–5: comme moines ou mowes ou nonains = like monks or monkeys or nuns. This is anti-clerical.

p. 134, l. 18. *grete eres.*—Panothios [παν-ώτις] apud Scythiam esse ferunt tam diffusa magnitudine aurium, ut omne corpus ex eis contegant (Vincent, as above).

p. 134, l. 20. *hors feet.*—Hippopodes in Scythia sunt, humanam formam et equinos pedes habentes (*ibid.*).

p. 134, l. 22. *gon vpon hire hondes.*—Hirthabacitae in Aethiopia proni ut pecora ambulare dicuntur (*ibid.*).

p. 134, l. 26. *bothe man t womman.*—Vincent simply mentions the existence of hermaphrodites (c. cxxviii). D'Outremeuse's licentious imagination does the rest.

p. 134, l. 27. *but o pappe.*—See p. 103, ll. 11-16. Duplication.

p. 134, l. 33. *vpon here knees.*—Ultra hos et Riphaeum iugum regio est assiduis obsessa nivibus, ubi humani pedes flexi nisibus crurium, serpunt potiusquam incedunt, et pergendi usum lapsu magis destinant quam gressu (Vincent, as in note to p. 133, l. 34).

p. 135, l. 5. *Mancy.*—Odoric: Mangy, p. 245.—*ynde the more.*—Odoric: la Haulte Inde, explained by Cordier as China, while Mangy is Southern China, p. 248.

p. 135, l. 15. *thynne berdes.*—Hayton writes of the Cathayans or Chinese: Et se trovent entre eaus meints beaus homes e fames, selonc luer nacion, mès touz ont les oils petiz et ont poi de barbe (ed. 1906, p. 121).

p. 135, l. 21. *Albanye.* Not in Odoric. Duplicate from p. 95, l. 24.

p. 135, l. 22. *Latoryn.*—Odoric: Tesculan (p. 247) (Censcalan in Yule's edition). Cordier: Canton, called Sin Kîlân by Muhammadan travellers (p. 256).

p. 135, l. 28. *white gees.*—The Guinea-goose or swan-goose, anser cygnoides.

p. 135, l. 29. *crest.*—H.: boce = bump. Mistranslation.

p. 136, l. 1. *gode cytees.*—This passage follows Odoric's description of Cartan, *alias* Catan (p. 263). Cordier: Zaïtoun (p. 268).

p. 136, l. 11. *beren white wolle.*—Silk-fowl, Gallus lanatus.

p. 136, l. 12. *vnmaryed.*—Odoric: Les dames mariées y portent une corne sur leur chief et par celle corne recognoist-on les dames mariées des autres (265-266). This agrees with the original French *Mandeville.* Mistranslation.

p. 136, l. 17. *loyres.*—The Middle French name of the otter, the use of which for catching fish is mentioned by Vincent de Beauvais (*Spec. Nat.*, XIX., 89.) Odoric (p. 266) describes fishing in Chinese rivers with tame cormorants. In his perplexity, the Englisher retained the French word, which he probably could not understand.

p. 136, l. 23. *Cassay.*—Odoric: Casay, *alias* Catusaie (299). Cordier explains that Hangchow is called the City of Heaven by mistake (p. 306).

p. 136, l. 27. *before euery ȝate*, etc.—H.: deuant chescun porte a .iii. lieues ou .iiii. long ad ville ou cite bien grande, *i. e.* before each gate, at a distance of three or four leagues, there is a very large town or city. Mistranslation.

p. 137, l. 1. *Bigon.*—Cordier cannot explain this word: he thinks it is Persian, and the ending goun marks colour. Odoric spells it bigum, bigni, bigini (p. 302).

p. 137, l. 15. *smyteth on the gardyn ȝate*, etc.—H.: sonne vne clokette dargent, qil teigne en sa main, *i. e.* rings a little silver bell that he holds in his hand. Mistranslation.

p. 137, l. 16. *clyket.*—A clapper.

p. 137, l. 19. *comen in.*—H.: se rengent, *i. e.* line up. Mistranslation.

p. 137, l. 24. *bestes ben soules.*—Cordier remarks that the Bodhisattvas, or beings predestined to become Buddhas, often appear in the shape of monkeys (p. 331). D'Outremeuse follows Odoric closely, otherwise his account of Buddhist almsgiving to beasts must appear a satire on the doctrine of Purgatory and on the sale of indulgences, which diverts alms from the poor (Montégut, *Heures de lecture*, 1891, pp. 322–323). That animals, not beggars, ought to be given the leavings of rich men's meals is the opinion of the Saracen Cornumaran in the fourteenth-century version (by d'Outremeuse?) of the Crusading epic (*Hist. Litt.*, Vol. XXV., p. 518).

Ibid. *þat resemblen*, etc.—H.: qi sont entrez en celles nobles bestoilles, *i. e.* that have entered those noble animals. Mistranslation.

p. 138, l. 4. *Chilenfo.*—Odoric: Gilenfo (p. 341).

p. 138, l. 10. *Balay.*—Odoric: Talay (p. 345). Cordier: Talaï, Mongolian for the sea, applied to the Yang-tse-Kiang (p. 347).

p. 138, l. 14. *Pigmans.*—Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to visit the Pygmies in the city of Janichay (see p. 139, l. 4); they are three feet high, marry when half a year old, and the women bear children when two years of age. They live six or seven years; if they live eight, they grow quite wrinkled (Vol. III., 1873, p. 64). Vincent de Beauvais: Perhibent in India gentem esse foeminarum quae quinquies concupiunt, et octavum vitae annum non excedunt (*Spec. Nat.*, l. XXXI., c. cxxiv., col. 2391, ed. 1524).

p. 138, l. 21. *gold, syluer*, etc.—In Odoric they only work cotton (p. 347). Jean d'Outremeuse appears to have added the silk, and the Englisher the gold and silver.

p. 138, l. 24. *bryddes.*—Odoric: Ces Pymains ont tousjours guerre aux grues et aux cygnes du pays qui là sont plus grans que les Pymains (p. 346). Vincent de Beauvais: In montibus Indiae

Pygmaei sunt cubitales, quibus bellum est contra grues (*Spec. Nat.*, l. XXXI., c. cxxviii., col. 2394). H.: Et si ont souent guerre as oisealx de pais, qi les preignent et qi les mangent, *i. e.* the birds eat the pygmees. The Englisher reverses the relation. Mistranslation.

p. 139, l. 4. *Ianichay.*—Odoric: Jamathay, *alias* Jansu (p. 357).

p. 139, l. 9. *Cumantz.*—Odoric: tumans (p. 358). Cordier explains that tuman in Persian is a loan-word from the Mongolian language, and means ten thousand (pp. 315–316).

p. 139, l 27. *Menke.*—Odoric: Mente (p. 359). Yule interprets this as Ningpo, Cordier as Tchin-kiang, at the meeting of the Imperial Canal and of the Kiang River (pp. 362–363).

p. 139, l. 33. *Lanteryne.*—Odoric: Lancerny (p. 365). Cordier: Lin-tsing-tcheou (p. 381).

p. 139, l. 36. *Caramaron.*—Odoric: Caramorian (p. 365). Cordier: Kara mouren, the Black River, is the Mongol name of the Hwang-ho or Yellow River (p. 384).

p. 140, l. 14. *Sugarmago.*—Odoric: Ingarmato (p. 366). Cordier: Marco Polo's Singui matu, now Tsi-ning-tcheou (p. 389).

p. 140, l. 19. *Caydon.*—Odoric: Cayto (p. 367). Cordier: Ta-tou, or the Great Court, the Mongol City, built 1267 to the north-east of Peking (pp. 400–401).

p. 141, l. 14. *rede skynnes.*—R.: cuirs rouges, *i. e.* red leather. Odoric: les parois sont toutes couvertes de rouges peaux, et dit-on que ou monde n'a point plus nobles peaux (p. 368). Odoric probably meant the walls were hung with Russia leather.

p. 141, l. 15. *Panteres.*—Vincent de Beauvais: Panthera . . . rugitum magnum emittit cum odore suavissimo quasi omnium aromatum (*Spec. Nat.*, l. XIX., c. xcix., col. 1436). D'Outremeuse would naturally think of this on smelling Russia leather.

p. 141, l. 23. *mountour.*—Odoric: Ou milieu de ceste salle a une grant pigne, c'est-à-dire un pignetaire un grant vaissel là ou on met piment et buvrage (p. 368), *i. e.* in the centre of the hall is a large jar or vessel where spiced wine and beverage are put. The Middle French pignate, peignate, pinate is a metal kettle. The Middle Latin pinna also seems to mean some drinking-vessel, according to the example in Du Cange: Ut presbyteri non eant ad potationes nec ad pinnas bibant. This meaning d'Outremeuse seems to have combined with that of pinna, pinnacle, and rendered by montour. The latter word, I am told by Prof. Aug. Doutrepont,

one of the editors of the *Dictionnaire de la langue wallonne*, exists to-day in the Walloon dialect, meaning a stile (échalier), and corresponding with a French form *monteur. This is not unlike Rabelais's montouoir: ". . . je coupe à quelqu'une [mule] l'estrivière du costé du montouoir" (*Pantagruel*, l. II., c. xvii., Vol. I., p. 410 of Didot's third edition of *Oeuvres*). In the *Mirror of Histories*, by d'Outremeuse, montoir occurs twice (Vol. I., pp. 289–290), meaning a hill or mount. Grandgagnage, *Dict. étym. de la langue wallone*, t. II., 1880, *verbo* monteie gives monteû (échalier); propr. = fr. montoir.

p. 141, l. 26. *.iiij. serpentes.*—Odoric: A chascun anglet de celle pigne a un serpent qui halette et bat ses elles moult fort, par certains conduis qui sont en la court du roy administrant cil serpent le buvrage, *i. e.* At each corner of that jar there is a dragon which pants and flaps its wings right strongly; this dragon pours out the beverage by means of certain pipes which are in the king's court (p. 368).

p. 141, l. 35. *throne.*—What follows is expanded from Odoric, pp. 369–370.

p. 143, l. 4. *Pecokes.*—Odoric: En ce palais a moult de paons fais tous de fin or. Et quant aucuns Tartres veult en ce palais faire aucune feste à son seigneur, il bat les mains ensemble et tantost ces paons espandent les elles et alettent et semble droit que ilz dancent tellement; sont faits cilz paon par science d'homme ou par art de diable, *i. e.* In the palace are many peacocks all made of fine gold. And when some Tartar wants to give some entertainment to his lord in the palace, he claps his hands together and anon those peacocks spread their wings and pant and they truly seem to dance; so are those peacocks made through man's skill or devil's craft (pp. 368–369).

p. 143, l. 7. *maken gret noyse.*—R.: et en fait homme des grantz museries, *i. e.* and people take great pleasure in it. Mistranslation.

p. 143, l. 11. *moste sotyle men.*—Hayton: Cestes gens, qui tant sont simples en lur creance e ès choses espiriteus, sont plus sages et plus sotils que totes autres gens es euvres corporels. Et dient les Cataïens que il sont ceus qui voient de II. oils, e des Latins disent q'il voient d'un oil mes les autres nacions dient que sont avuegles. Et verraiement l'om voit venir de celui païs tantes choses estranges et merveilloses, et de sotil labour, que bien semblent estre la plus soutils gens du monde d'art et de labour de

mains (*Flor des Estoires*, l. I., c. i., p. 121, ed. 1906). Those people, who are so simple in their belief in things spiritual, are wiser and more skilful than any other people in works of the body. And the Cathayans say that they are those that see with both eyes, and the Latins, they say, see with one eye, but the other nations they say are blind. And truly from that country so many strange and marvellous things and of subtle craft are seen to come, that they truly seem to be the subtlest people in the world, with art and craft of their hands.

p. 143, l. 22. *vyne.*—This vine is from the Alexandrian romances. Sir G. Warner quotes *Epistol. Alex. de Situ Indiae*, ed. 1706, p. 22; Bovenschen, *Historia de proeliis*, c. lxxxi. Guérin traces it to Josephus, where it adorns the doors of the Temple rebuilt by Herodes (*Antiqu. Jud.*, l. XV., c xi., quoted in Guérin: *La Terre Sainte*, 1897, p. 64). Vincent de Beauvais describes it in Solomon's Temple: grandes uvae aureae cum pampinis aureis (*Spec. Hist.*, l. II., c. lxxvii., fol. 71, ed. 1624).

p. 143, l. 26. *cristall & of berylle*, etc.—In Lamprecht's *Alexander*, the Macedonian wants to be taught the virtues of precious stones (ed. Kinzel, p. 373). Kinzel's note, p. 518, refers to Revelation xxi. and to Exodus xxviii., and to the spiritual interpretation of those passages.

p. 143, l. 28. *Alairaundynes.*—R.: alabaundines. Almandine.

p. 143, l. 30. *Garantez.*—R.: geracites. Brussels 10420-5: geratices. Pliny's hieracites.

p. 144, l. 1. *desportes.*—R.: reuoryes.

p. 144, l. 7. *Vessell of syluer is þere non.*—Neither the account of precious stones nor the contempt of silver occurs in Odoric.

p. 144, l. 15. *my felawes and I.*—Odoric here speaks of himself and his fellow Franciscans. D'Outremeuse again assumes the guise of a warrior as on p. 21, l. 20. Duplicate.

p. 144, l. 28. *the lordes here.*—R.: Qar ly seignur par de cea ont au mointz de noumbre de gent qil poent, *i. e.* lords in our parts have as few retainers as they can. Complaints about the niggardliness of lords who keep down the number of their dependents were common in the Middle Ages.

p. 145, l. 29. *Sem toke Affryk.*—These commonplaces from Genesis and from the Medieval commentators are deliberately perverted by d'Outremeuse, in order to derive the Asiatic Khan's title from the Biblical Cham, the owner of Africa.

p. 146, l. 7. *monstres.*—From p. 30, l. 4. Duplication.

p. 146, l. 26. *more þan .viij. ȝeer.*—Vincent de Beauvais dating the rise of the Tartars in 1202 (*Spec. Hist.*, l. XXIX., c. lxix), this passage seems to have been written after 1362, when Jean d'Outremeuse was 24 years old, and Sir John Mandeville had still ten years to live. The earliest dated MS. belonging to the year 1371, a date soon after 1362 for the composition is not impossible.

p. 147, l. 3. *knyght Armed all in white.*—From Hayton, p. 148, ed. 1906.

p. 147, l. 10. *whan he cam.*—R.: quant il vient a matyn, *i. e.* when it came to be morning. Mistranslation.

p. 147, l. 21. *vpon a blak fertre.*—R.: sour vn feutre noir, *i. e.* upon a black felt. The Englisher understood Lat. feretrum, a litter, a bier.

p. 147, l. 28. *Ysya Chan.*—Hayton: Multa alia bona exempla et mandata dedit eis Changuis Can, que adhuc reverenter a Tataris observantur. Et in ydiomate ipsorum dicuntur Yasac Changuis Can, id est constitutiones Changuis Can (p. 289 of 1906 ed.).

p. 148, l. 30. *Owle syttynge.*—Sir G. Warner recalls that Mahomet is said to have been saved in a similar way by a spider's web spun across the mouth of the cave where he was in hiding.

p. 149, l. 12. *mount Belyan.*—Baldjouna or Diloun—Bouldac, or Kentaï, in the Khanlla range of mountains, N.W. of Peking, S.E. of Irkoutsk and of Lake Baïkal (Hayton: *La Flor des Estoires*, etc., ed. 1906, l. III., c. i., p. 147 fn.).

p. 150, l. 4. *in .iij. places.*—R.: de iii. liens, *i. e.* with three strings. The Englisher may have followed a MS. like G, which has: en iii. lieus de iii. liens, *i. e.* in three places with three strings.

p. 150, l. 20. *in .iij. places.*—R.: de iii. liens. Here the sense is weakened by the translation.—This well-known apologue is less tersely told in Jean d'Outremeuse's *Miroir des Histoires*, Vol. V., 1867, p. 185.

p. 150, l. 32. *After Ecchecha*, etc.—Haiton's *Flor des Estoires* is less faithfully followed from this passage onwards (ed. 1906, pp. 155-157).

p. 151, l. 4. *of so high worschipe.*—R.: lem troua tant de tresour qe en tout le remenant de mounde en deueroit a peynes tant auoir, *i. e.* so much treasure was found that in the rest of the world there could hardly be so much. Mistranslation. The story told of the Caliph Mostassim by Haiton (pp. 168–169 of 1906 ed.) is also told by William of Tripoli of Crassus, to whom the citizens

of Cairo say: Aurum sitisti, aurum bibe! Having thirsted for gold, do now drink gold! (ed. Prutz, p. 583). Prutz refers the story to Manius Aquillius, at the time of the first war of Mithridates. Cf. Ezekiel, viii. 19: . . . their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels.

p. 151, l. 24. *Ionge in Cathay.*—D'Outremeuse, *Miroir des Histoires:* . . . Cabila Cam . . . fondat en . . . Cathay une citeit qu'ilh nommat Iomg, qui est asseis plus grant que la grant Romme (Vol. V., 1867, p. 286). Haiton: Iste Cobila Can . . . fundavit quamdam civitatem in regno Catay que dicitur Jong, que satis est, ut dicitur, major Roma (ed. 1906, p. 294).

p. 151, l. 26. *becam a payneme.*—Haiton states that the Tartars learned the use of letters and adopted idolatry from their neighbours under Octota, but that they still reverenced the one great God immortal (ed. 1906, p. 157).

p. 151, l. 30. *Chan filius,* etc.—Khan, son of God above, highest emperor of all that dwell in the universe, and lord of all rulers. No source is known for this pompous style.

p. 151, l. 33. *Deus in celo,* etc.—God in Heaven, Khan on earth, his strength. Seal of the Emperor of all mankind. Brussels 10420–5 translates: Sa forche passe tout hommes. Chest ly saielh, etc. = His strength passes all men. This is the seal, etc.

p. 151, l. 36. *Dei fortitudo,* etc.—God's strength. Seal of the Emperor of all mankind. These two inscriptions on seals are said by Sir G. Warner to be from Carpini (p. 594). Brussels 10420–5 translates: le forche de dieu est plus grande que la forche de toz le hommes, *i.e.* God's strength is more than all men's strength. This and the above are samples of d'Outremeuse's carelessness and incompetence in translating Latin.

p. 152, l. 2. *beleeuen in god.*—Hayton: Credunt enim [in] Deum simpliciter, et in omnibus eorum operibus invocant nomen ejus. Et credunt et confitentur unum deum immortalem [Nulli minas inferrent, nisi Deum preponerent, dicendo sic: Novit Deus quid tibi faciam, et similia] (p. 347 of 1906 ed.).

p. 152, l. 8. *solempne festes.*—Odoric: L'empereur fait iiii. grans festes en l'an, etc. (p. 378).

p. 152, l. 10. *presentacioun.*—Not in Odoric. D'Outremeuse seems to have invented it from reminiscences of the Bible. Cordier remarks that Odoric's mention of the circumcision is a

mistake, as this practice was unknown to the Moñgols. The two festivals of ydoles must be those of Heaven and Earth (p. 420).

p. 152, l. 11. *Moseach.*—Mosque. This form is exceptional. Vincent de Beauvais uses Meskida (*Spec. Hist.*, l. XXII., c. xlii., p. 913 of 1524 ed.), agreeing with Musketh (p. 26, l. 17). Will. Trip.: mesged, mesquida, mesgued (p. 580 ed. Prutz).

p. 152, l. 19. *be thousandes*, etc. Odoric: par dizeniers, par centeniers et par milleniers (p. 370). In the Flemish *Alexander* of Jacob Van Maerlant, the army is similarly led by chiliarchs, decurions, etc. (Bk. VI., ll. 85–88 of Frank's ed.).

p. 153, l. 3. *dubbed.*—R.: semez, *i. e.* sown, set with.

p. 153, l. 11. *clothes of gold with tysseux*, etc.—R.: des draps dor tissuz a soie vert, *i. e.* in cloth of gold interwoven with green silk. Mistranslation.

p. 153, l. 17. *of purpre or of ynde.* R.: soie pourpre ou Ynde, *i. e.* purple or blue silk.

p. 154, l. 1. *philosofres.*—Odoric: en un anglet du palais sont les astronomiens qui gardent l'eure quant il sera temps de commencier (p. 378).

p. 154, l. 2. *Nigromancye*, etc.—Not in Odoric. Those terms are collected and explained in a passage quoted by Godefroy under *leuconomance:* Hydromance qui se fait avec de l'eau, leuconomance qui se fait avec des bassins, pyromance qui se fait avec le feu, geomance par le moyen de la terre, encromance, laquelle est diviseé encore en deux parties, en scyomance et neciomance, lesquelles se pratiquent en parlementant avec les esprits malins, ou en suscitant les ombres et idoles errantes des morts (*Tahur. Sec. Dial. de Democr.*, p. 232, ed. 1602).

p. 154, l. 18. *boweth his hed.*—Odoric: tous hurtent par trois fois leur teste à terre (p. 378), *i. e.* all strike their heads to the ground thrice. Cordier: they kow-tow (p. 423).

p. 154, l. 29. *significaciouns.*—These explanations are not in Odoric. Probably they are d'Outremeuse's own guesses.

p. 155, l. 10. *And ȝif pere falle.*—R.: Et, sil court guerre al emperour nulle part, ou qe homme face ascune contraire en toute sa terre, cis philosophes le veient tantost et le dient al emperour et a soun conseil, " Sire, lem fait meintenant tiel chose en vostre terre et en tiels parties"; et tantost ly emperers enuoie vers celles parties, *i. e.* If war arises anywhere against the emperor or if something is done against him in all his country, those philosophers

see it anon and tell it to the Emperor and to his council: Sir, they are now doing such a thing in your country and in such parts.—Either the Englisher followed a version unknown to Sir G. Warner or he translated very freely.

p. 155, l. 17. *mynstralcye.*—Odoric: Quant l'eure est venue, touz ces menestrelx commencent à jouer de leurs instruments et font si grant noise que c'est grant hyde (p. 379), *i. e.* When the time has come, those minstrels begin to play upon their instruments, and make such a noise that it is hideous.

p. 155, l. 25. *als manye*, etc.—R.: tantz come il poet finer, *i. e.* as many as he can provide.

p. 156, l. 11. *libardes.*—Introduced by the Englisher. Odoric brings in no other animals than tame lions (p. 379). The French d'Outremeuse adds eagles, vultures, other birds, fishes and serpents. For fishes doing reverence, see p. 128, l. 18. Duplication.

p. 156, l. 15. *the sonne t the mone.*—Apparently invented by Jean d'Outremeuse.

p. 156, l. 20. *daunces.*—When the fair Isaune was shut in a stone tower, her lover the magician Eliavrès made musicians to appear, who played for her, while women danced and tumbled to amuse her (Kittredge, *Gawain and the Green Knight*, 1916, pp. 226, 297). In Chaucer's *Franklin's Tale*, a magician shows to Aurelius

> his lady on a daunce
> On which him-self he daunced, as him thoughte.
> (p. 449 of *Cant. Tales* in World's Classics.)

p. 156, l. 16.—*to euery mannes sight.*—R.: pur ly faire reuerence, qi donnent si grant clarite qe a peins lun veoit lautre. The Englisher skipped twelve words, and mistranslated the last three.

p. 156, l. 22. *mylk of dyuerse bestes.*—R.: lait des iumentz, *i. e.* mare's milk, known as a Tartar delicacy from Haiton (p. 138, ed. 1906).—Odoric: Puis y a enchanteurs qui font par leur art venir hanaps d'or tous pleins de bon vin et en boivent touz ceulx qui en veulent boire (pp. 379–380). Then there are jugglers who through their cunning bring gold cups full of good wine, and whoever want to drink of it may do so.—While writing of enchantments, d'Outremeuse suggests puppet-shows or motions, a favourite amusement in his time.

p. 156, l. 35. *.xiij. Cumantz.*—This number is from Odoric, p. 371.

p. 157, l. 8. *Ostrycches.*—R.: oustours, *i. e.* goshawks. Mistrans-

lation. Odoric briefly describes the hawking and shooting (p. 376). D'Outremeuse fills in the particulars.

p. 157, l. 14. *Phisicyens cristene.*—Odoric: médecins qui gardent le corps du roy, III[c] ydolatres, VIII crestiens et vii sarrazins (p. 371). See Introduction, p. 5, for Christian doctors serving Infidels.

p. 157, l. 26. *no money but of lether.*—Odoric: Car pour monnoie ne despent on riens en tout son royaume, fors une manière de brievez qui la vault en tout son pais monnoie (p. 380). Leather money was current in France under King Charles V. (*Chastellain*, ed. Kervyn, VII., 1865, p. 325).

p. 157, l. 28. *dyuersitee of his statutes.*—R.: solonc la diuersite de seinal qi y est, *i. e.* according to the variety of the marks upon it. Mistranslation. Haiton: En celui païs [Cathay] se despent monoie faite de papier en forme quarrée, signé du seignal du signor, et selonc ce que est signée vaut ou plus ou meins. Et de cele monoie achatent e vendent toutes choses. E quant cele monoie enpire par veillesse ou autrement, celui qui l'aura la rendra a la cort du seignor, et em prenra de nueve (*Flor des Est.*, l. I., c. l., p. 121, ed. 1906).

p. 158, l. 2. *Rubye.*—Vincent de Beauvais describes the diamond as lighting in the dark, and being darkened by the sun in the day time (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624). Haiton: E le roi de cele isle [Ceylon] ha la plus grant rubie e la meillor que soit en monde, e quant le seignor doit estre corones au roi, il porte cele rubie en ses braz (*Flor des Est.*, 1906, p. 126, l. I., c. vi.). John of Hildesheim denies the report that a golden star in Cologne lights the whole church (ed. 1878, p. 32). A room lighted only with precious stones is mentioned by Benjamin of Tudela as being in Constantinople, in the palace of Blachernae (Beazley, *Dawn of Mod. Geogr.*, II., 1901, p. 236). On luminous carbuncles in romances, see Faral, *Recherches sur les sources latines*, etc., 1913, pp. 321–322.

p. 158, l. 6. *þo ben.*—R.: cel la est, *i. e.* the ruby carbuncle of l. 2 is a single stone in the French original. Mistranslation.

p. 158, l. 8. *Saduz.*—Odoric: Sadu (p. 371). Cordier: Shangtu, Kubilai's summer residence in Mongolia (p. 413). Coleridge's Xanadu.

p. 158, l. 10. *Camaalech.*—Odoric: Camelech (p. 372). Cordier: Khân-Bâliq, the khan's city = Peking (p. 390).

p. 158, l. 11. *Gaydo.*—A city, not a country (see p 140, l. 10).

p. 158, l. 12. *Jong.*—A city, as p. 151, l. 24, not a country.

p. 158, l. 15. *.iiij. hostes.*—From Odoric, p. 372.

p. 159, l. 5. *Lignum Aloes.*—Not in Odoric. Duplicate from p. 37, l. 6.

p. 159, l. 34–p. 160, l. 1.—Odoric: Tout ainsi que li rois va vont ses femmes et ses aisnéz filz, chascun selon leur degré comme dessus est dit (p. 373).

p. 160, l. 2. *.xij. prouynces.*—Odoric, p. 373.

p. 161, l. 7. *Chydylo.*—Odoric: Chiribo (var.: chidebo, Chidebeo), p. 375. Cordier: ki-di-fou in Chinese is the ostler or innkeeper (p. 419), while the French version of Odoric wrongly applies it to the inn itself.

p. 161, l. 18. *he commaundeth to*, etc.—R.: il commande a ses seignurs qi ciuachent delez ly qils facent venir ces religious, *i. e.* he orders the lords that ride beside him to make those religious men come nigh. Mistranslation.—Odoric (p. 375) was himself allowed to approach with his brethren, but the details are invented by d'Outremeuse.

p. 161, l. 22. *Galaoth.*—Sir G. Warner's Latin Odoric has galerium, Cordier's French has nothing. The Latin diminutive of galea, helmet, galeola and the pp. galeatus, helmeted, come fairly near.

p. 161, l. 29. *sum maner frute.*—Odoric: et pour ce que la guise y est telle que nulz n'y ose apparoir devant l'empereur que il ne lui doint aucune chose lui presentasmes un plat d'argent plein de pommes (p. 375).

p. 162, l. 28. *he defendeth noman to holde no lawe.*—This praise of religious tolerance is not in Odoric, and confirms other passages testifying to d'Outremeuse's "indifferentism." Vincent de Beauvais: Ritus autem Christianos, et quaslibet sectas, et quorumlibet hominum cultus, secure ac libere observari permittunt inter se (*Spec. Hist.*, l. XXIX., c. lxxxiv., p. 1214, ed. 1524).

p. 162, l. 30. *an .C. wyfes.*—From Carpini, in *Spec. Hist.*, l. XXIX., c. lxxvi.

p. 163. l. 3. *precious clothes.*—R.: purpures. Mistranslation.

Ibid. *clothes of Tartarye.*—R.: tartaires. Brussels 10420–5: tartariens.

p. 163, l. 4. *slytt at the syde.*—Vincent de Beauvais: Habitus . . . in latere sinistro antequam induatur divisus est . . . duabus ligulis . . . insutis (*Spec. Hist.*, l. XXIX., c. lxxix., p. 1212).

p. 163, l. 6. *the hyde with outen.*—R.: le peil de hors, *i. e.* with the hair outside. Mistranslation.

p. 163, l. 6. *cappe.*—R.: ne vestent houche ne chaperoun. Godefroy defines a *houce* as a long gown with open sleeves. Mistranslation (?).

p. 163, l. 10. *mannes foot.*—Odoric: Toutes les femmes qui sont mariées ont sur leurs chiefs un pié d'homme aussi long comme un bras (p. 369). See p. 142, l. 14. Duplication. R: fors qe les mariez qi portent lenseigne sour lour testes, *i. e.* except the married women, who wear the sign upon their heads.

p. 163, l. 19. *of wode.*—R.: de feutre, *i. e.* of felt. The Englisher probably read: de fust, *i. e.* of wood. Mistranslation.

p. 163, l. 24. *they beleeuen.*—Vincent de Beauvais: Unum quidem Deum Tartari credunt, ipsum quoque omnium esse tam visibilium quam invisibilium factorem. . . . Nihilominus etiam habent Idola quaedam de filtro . . . eaque credunt pecorum suorum custodes esse, ac beneficium pullorum et lactis eis praestare. Alia vero de pansericis faciunt. . . . Idolis offerunt primum lac omnis iumenti ac pecoris. Sed et quando primo bibere vel comedere incipiunt, primitus eis de cibariis suis, vel de potu offerunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210). The Alexandrian romances also describe a kind of deism or naturalism agreeing with d'Outremeuse's views: Alexander prays to the god of nature in Valerius: Deo summo rerum praesidi. "Quisquis tu deum rex es, qui praestare diceris huic terrae mundumque istum interminem regis" (ed. Kübler, 1888, p. 39). Serapis was especially meant.

p. 163, l. 29. *yroga.*—Vincent de Beauvais (as above): Ithogo. Sir G. Warner gives Carpini's form as Ytoga (p. 626).

p. 163, l. 31. *when I was pere.*—Sir G. Warner: the author "seems to have coolly transferred to his own time a selection from Carpini's list in 1246 (p. 665) of the sons and grandsons of Yenghiz."

p. 163, l. 32. *Thiaut.*—Seems, according to Sir G. Warner, to stand for Carpini's Thaut, *i. e.* Tangut.

p. 164, l. 10. *worschipen.*—Vincent de Beauvais: Solem etiam ac lunam et ignem et aquam et terram venerantur et adorant, etc. (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 17. *for to smyte,* etc.—R.: a soi apoier a fuet de quoy lem fiert les chiualx, *i. e.* to lean on the whip wherewith horses are beaten. Mistranslation.

p. 164, l. 18. *to breke o bon.*—Vincent de Beauvais: . . . et nullum ex ossibus eorum [animalium] confringunt, sed igne comburunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 29. *passen þorgh a fuyr.*—Vincent de Beauvais: Dictum fuit nobis, quod inter duos ignes transire deberemus. Nos autem hoc nulla ratione facere volebamus. At illi dixerunt nobis: Ite secure, quia pro nulla causa hoc volumus facere, nisi tantum ut si vos aliquod malum cogitatis Domino nostro, vel portatis venenum ignis auferat omne malum, *i. e.* We were told to pass between two fires. As we would by no means do it, they said to us: Go safely, for we want to do it for no other reason than that the fire may remove all harm in case you mean to hurt our lord or bear poison about you (*Spec. Hist.*, l. XXXI., c. xxii.). Omnes qui morantur in stationibus suis, oportet per ignem purificari (*ibid.*, c. vii.).

p. 165, l. 1. *Men of þat contree*, etc.—R.: Ils sont toutz bonez archiers et treihent molt bien; et auxi bien chiuachent et courrent femmes come ly hommes, *i. e.* They are all good archers and shoot well; and women ride and race as well as men. Mistranslation. Vincent de Beauvais: Mulieres . . . equitant sicut et viri (as above).

p. 165, l. 5. *plowes.*—Not in the French. Introduced by the Englisher.

p. 165, l. 13. *but ȝif þei ben*, etc.—R.: tant soient ils grantz princes, *i. e.* however great princes they may be. Mistranslation.

p. 165, l. 14. *lyberdes.*—R.: renardz, *i. e.* foxes. Mistranslation.

p. 165, l. 16. *saf only swyn*, etc.—This reference to the Mosaic law is by Jean d'Outremeuse.

p. 165, l. 21. *nouþer pesen ne benes.*—Vincent de Beauvais: Porro in victu sunt homines immundissimi atque spurcissimi, neque etiam mensalibus nec manutergiis utuntur, nec panem habent vel curant, sed quidam ipsum etiam comedere dedignantur. Olera quoque vel legumina non habent, nec aliquid aliud, quam carnes ut comedant. De quibus etiam tam paucas manducant, quod aliae nationes vix inde vivere possunt. Porro omne carnium genus praeterquam mutae, quia non gignit, comedunt, et hoc turpissime rapaciterque tangentes pinguia, digitos suos lambunt, et ocreis suis tergunt. Solent tamen maiores aliquos habere panniculos cum quibus ad ultimum tergunt, manus commesturi non lavant, nec posta scutellas. Et si aliquando eas brodio carnium abluunt iterum loturam cum carnibus in olla reponunt, aliter etiam non lavant ollas vel coclearia, vel alia huiusmodi vasa. In carnibus autem equinis plus delectantur quam in aliis. Ratos etiam, et canes edunt, et cattos libentissime comedunt, vinum libentissime bibunt, quando habere possunt, lacte iumentino, quod ipsi Camous

vocant, quotidie sicut et homines caeteri vino forti se inebriant (*Spec. Hist.*, l. XXIX., c. lxxviii.).

p. 166, l. 4. *to destroyen*, etc.—R.: denclore lour enemys, *i. e.* to surround their enemies. Mistranslation.

p. 166, l. 6. *gret ax.*—Brussels 10420–5: vne grande lanche, *i. e.* a long lance. The Englisher follows R.: vne grant hache.

p. 166, l. 7. *speres.*—R.: espeies, *i. e.* swords. Mistranslation.

p. 166, l. 8. *guyrboylle.*—R.: cuir boily, *i. e.* cuir bouilli. Vincent de Beauvais: Armati autem sunt coriis. . . . Capellos habent de corio . . . gladiosque parvos ut Saraceni longitudinis unius brachij, et unius incisionis seu cesurae (l. XXIX., c. lxxix., p. 1212, ed. 1524).

p. 166, l. 11. *þei behoten.*—Vincent de Beauvais: blande loquuntur obsessis, multaque fallaciter, ut in eorum manus se tradant, promittunt eis. Cum illi se reddiderint, vel capti fuerint, omnes occidunt exceptis artificis (*Spec. Hist.*, l. XXIX., c. lxxxiii., p. 1213, ed. 1524).

p. 166, l. 15. *kutten of hire eres.*—Vincent de Beauvais: Itaque cum caepissent. . . . Driabaldin civitatem in Perside, ad suae crudelitatis ostensionem, et audituris incutiendum timorem, omnibus habitatoribus illius decapitatis, aures rebellium sibi iam mortuorum absciderunt; duosque summarios oneratos auribus in aceto positis ad Chaam transmiserunt (*ibid.*, p. 1214).

p. 166, l. 16. *þei maken gret seruyse.*—R.: ils fount entremes pur les grantz seignurs. A characteristic joke in the taste of Jean d'Outremeuse.

p. 166, l. 18. *vnder hire subiecciouu.*—Vincent de Beauvais: Aliud quoque statutum habent, quod omnem terram sibi debeant subiugare, nec cum aliqua gente pacem habere, nisi subdatur eis quousque veniat tempus ipsorum interfectionis. Annis 80 debent pugnare, et 18 tantummodo regnare, post hoc ut ipsi dicunt ab alia natione debent vinci, ut vaticinatum est eis, nesciunt autem quae illa sit (*Spec. Hist.*, l. XXIX., c. lxxiii., p. 1210, ed. 1524).

p. 166, l. 23. *folk of all lawes.*—Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxxiv., p. 1214, ed. 1524. See p. 162, l. 28. Duplicate.

p. 166, l. 26. *ymage all naked.*—This licentious praise of Adamism is d'Outremeuse's own.

p. 166, l. 33. *it is gret drede.*—Hayton: Pugna Tatarorum est valde periculosa, et in uno parvo bello Tatarorum plures moriuntur

quam in alio bello alterius nationis, et hoc est propter sagittas quas proiciunt fortiter et directe; et sunt ita docti in arte sagictandi quod sagicte eorum fere armorum penetrant omne genus. Quando Tatari vertunt in fugam, fugiunt omnes simul per turmas et acies ordinatas. . . . Exercitus Tatarorum non est magne apparencie, qui omnes simul congregatim incedunt, ita quod acies mille Tatarorum quingentorum apparenciam non habet (*F.H.T.O.*, l. III., c. xlix., p. 338, ed. 1906). Similarly Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxi., p. 1210.

p. 167, l. 2. *þei cone wel wynnen.*—Hayton: Tatari terras alienas sciunt faciliter occupare, sed illas nolunt custodire, quia in [castris et] civitatibus nesciunt habitare, immo pocius esse desiderant in tentoriis et in campis (*ibid.* p. 339). Vincent, as above.

p. 167, l. 7. *smale eyen.*—Hayton, l. I., c. i., p. 131.

p. 167, l. 8. *þei ben false.*—Hayton: libenter menciuntur (l. III., c. xlix., p. 339).

p. 167, l. 13. *whan ony man schall dye.*—Vincent de Beauvais: Cum aliquis eorum ad mortem infirmatur, hasta una in eius statione erigetur, et circa illa filtrum nigrum circumvolvitur; extunc nullus audet intrare terminos stationis illius. Cumque fuerit mortuus, si de minoribus est, occulte in campis sepelitur, cum uno tentorio suo, sedendo in medio eius ponuntque mensam ante illum, et alveolum carnibus plenum, et lactis iumentini ciphum, sepelitur etiam cum eo iumentum unum cum pullo, et equus cum sella et freno. Alium autem comedunt, et cum stramine corium eius implentes, super duo ligna vel quatuor in alto ponunt, quae omnia faciunt pro mortuo ut habeat tentorium, et etiam iumentum in alio mundo; de quo scilicet iumento lac habere possit, et equos sibi multiplicare, in quibus tunc possit equitare (*Spec. Hist.*, l. XXIX., c. lxxxvi., p. 1214).

p. 167, l. 37. *entered preuylly.*—Vincent de Beauvais: Si vero dives et magnus homo fuerit, Tartarus qui moritur cum habitu preciosissimo sepelitur, ac remotius ab omnibus in abscondito loco ne habitu suo spolietur (*ibid.*, p. 1215).

p. 168, l. 10. *þei seye to him.*—Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. xxxii.

p. 168, l. 19. *vpon a blak stede.*—R.: sour vne feutre noir, *i. e.* upon a black filt (carpet). Mistranslation.

p. 168, l. 27. Brussels 10420–5 here inserts a so-called Tartar alphabet.

p. 169, l. 1. *Asye the depe.*—Hayton: E cele partie qui est devers orient est apellée Aise la Profunde, e cele qui est devers

occident est apellée Aise la Majour (*F.H.T.O.*, l. I., c. v., p. 125, ed. 1906).

p. 169, l. 3. *Cathay.*—Hayton's first Book is divided into fourteen chapters, devoted to the following countries: Cathay, Tharse, Turquesten, Corasme, Comaine, Inde, Perse, Mede, Ermenie, Jorgie, Caldee, Mesopotame, Turquie, Syrie. They appear in the same order in the present passage of the *Mandeville*.

p. 169, l. 4. *Tharse, the whiche.*—R.: qi fust a vn de rois, *i. e.* which belonged to one of the Kings. Mistranslation. Sir G. Warner describes this tradition as an absurd inference from Ps. lxxii. 10: The kings of Tarshish and of the isles shall bring presents. Hayton explains that the Uighurs were all idolaters, except the kindred of the Three Kings, from whom the Tartar lords who were still Christians were descended (*F.H.T.O.*, l. I., c. ii., p. 122, ed. 1906).

p. 169, l. 7. *no flesch.*—From Hayton (*ibid.*).

p. 169, l. 13. *Octorar.*—Hayton: Octerar (*ibid.* p. 123). The ancient city of Farab, on the right bank of the Sir-Daria, south-east of the Sea of Aral. Hayton: En celui roiaume ha poi de bones cités, mas il i ha grans plainures e bones pastures; e por ce, cele gent sunt presque tous pastours et sunt herbergies en tentes e en teles maisons que legierement les portent de luec en autre. En celui païs ne croit forment ne orge, si petit non, millet et ris mangent. Vin n'en ont point, mes il boivent cervoise e autres bevrages (*ibid.*).

p. 169, l. 23. *þat dwelleden in Grece.*—R.: qi demoerent en Griece. Mistranslation. This reference to Cumanians settled in Greece is not in Hayton. Otherwise, this passage follows Hayton (*F.H.T.O.*, l. I., c. v., p. 124).

p. 170, l. 4. *men han foughten.*—Hayton: i passent dessus (*ibid.*), people cross it. D'Outremeuse introduces the warlike note from the Alexandrian romances: Alexander crosses the river Stranga on the ice, Darius's army is drowned in the thawing (A. Ausfeld's ed. of *Alexander-Roman:* 1907, pp. 70–73). The French text reports only 100,000 warriors on each side; the Englisher or the Cotton scribe doubles that number!

p. 170, l. 7. *And betwene,* etc.—R.: Et entre celle riuiere et la grante mer occeane, qils appellent la mer Maure, gist toutz cis royalmes. Brussels 10420–5: Celle riuier entre en la grande meir occeane quil appellent la meir morte, *i. e.* This river falls into the great sea ocean, which they call the Dead Sea! D'Outremeuse

inextricably confuses the sensible information contained in Hayton, pp. 124–125.

p. 170, l. 9. *the see Maure.*—Hayton: mer Majour (p. 124). Sir G. Warner explains mare maurum as the Black Sea, from. Byzantine Greek μαῦρος = black.

p. 170, l. 13. *daungerous passage.* Hayton: l'autre voie est par le Derbent, qui vaist près de la cité que Alixandre fonda, que est nomée Porte de Fer. (as above, p. 216).

p. 170, l. 17. *ȝate of helle.*—The Englisher appears to have read: porte d'enfer, possibly remembering the volcanoes of p. 36, l. 6.

p. 170, l. 18. *Sarak.*—Hayton: Sera (p. 215), explained as Seraï, on the Aktouba, a tributary of the Volga.

p. 170, l. 25. *the grete see.*—R.: par la grant mer. Hayton mentions the mer Major (p. 216) in this connection. Jean d'Outremeuse read the major or greater sea, like Boldensele (1885, p. 29), a name possibly inspired by the classical name of the Mediterranean: mare Magnum, or the great sea. See notes to p. 170, l. 9, and to p. 95, l. 17.

p. 170, l. 25. *Abchaz.*—Hayton: Abcas (p. 216), explained as Abkhasia, modern Abazia, on the Black Sea, north of the Caucasus.

p. 171, l. 18. *Boyturra.*—Hayton: Boccara (p. 126).

p. 171, l. 19. *Sormagant.*—Hayton: Semorgant (p. 127).

p. 171, l. 25. *Nessabor, Saphon & Sarmassane.*—Hayton: Nesabor, Spahen (p. 127). The third name seems to be another variant for Samarkand, smuggled in out of place by d'Outremeuse.

p. 172, l. 3. *Taurizo.*—Hayton: Touris (p. 128).

p. 172, l. 11. *Cordynes.*—Hayton: Cordins (p. 127), explained as Kurds.

p. 172, l. 12. *Sarras.*—Hayton: Seras (p. 127).

p. 172, l. 13. *Karemen.*—Hayton: Queremen (p. 127), explained as Kermanchâh.

p. 172, l. 15. *Abzor.*—Hayton: Albors (p. 129). The note states that the name Alburz is found applying to the eastern, and Elbrouz to the western part of the Caucasus.

p. 172, l. 16. *Alamo.*—Hayton refers to the "aloen" alphabet (p. 128), to Alanie (p. 129) in Georgia, and to Aloen (p. 139) in Armenia.

p. 172, l. 29. *Hauyson.*—Hayton: Hamsen (p. 129); fn., Hampasi.

p. 172, l. 36. *Saures*—Hayton: Savoureus (p. 129, fn.).

p. 173, l. 7. *Megon.*—Hayton: Mougan (p. 130), explained as Moughan, a district of Persia near the Caspian. Appears as Monglin in d'Outremeuse's *Miroir des Histoires* (t. V., 1867, p. 193).

p. 173, l. 18. *confounded in derkness.*—This story is expanded from Hayton (pp. 129–130, ch. x.), who bears witness to having seen the land of Darkness himself. The romance of *Alexander* (ed. Ausfeld, 1907, p. 169) reports marches in the dark, explained as night-marches through the desert of Gedrosia. (See also Nöldeke, *Alexanderroman*, 1890, p. 25, and Friedländer, *Chadhir*, 193, p. 12.) John of Hildesheim reports that the Roman emperor Heraclius, being hard pressed by the Saracens, called on the Three Kings, who covered the Infidels with darkness (ed. 1878, pp. 26–27).

p. 173, l. 19. *A Domino.*—Ps. cxviii., 23: This is the Lord's doing; it is marvellous in our eyes.

p. 173, l. 30. *Quoniam*, etc.—Should be: Quomodo. Possibly the Englisher's misquotation from Deut. xxxii. 30: How should one chase a thousand, and two put ten thousand to flight?

p. 173, l. 32. *Et cadent.*—Ps. xci. 7: A thousand shall fall at thy side, and ten thousand at thy right hand.

p. 173, l. 34. *Quia manus.*—Perhaps a misquotation: Because the Lord's hand did all this.

p. 173, l. 36. *Si in vijs.*—Ps. lxxxi. 13–14: O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.

p. 174, l. 2. *may not enduren.*—Such pious commonplaces may be applied ironically: the triumphs of the Paynim in Palestine may be considered as a condemnation of the Western Church.

p. 174, l. 12. *Omnibus diebus.*—I advise you to partake of communion every Sunday. This could not be identified in St. Paul. It may be due to a slip in d'Outremeuse's memory. The practice of daily communion has lately been revived in the Roman Church.

p. 174, l. 16. *Quesiton.*—Hayton: Quisitun (p. 133), explained as the province of Saroukhan.

Ibid. *Gemeth.*—Hayton: Geneth (p. 133), explained as the province of Djanik on the Black Sea.

p. 174, l. 25. *Maraga.*—Hayton: Moraga (p. 138). The fn.

to p. 139 states that Hayton confounded the city of Maragah, south of Tabriz, with the river Mourghâb, near Merv.

p. 174, l. 29. *vnto a cytee.*—R.: a vne citee, *i.e.* at a city. Mistranslation.

p. 174, l. 35. *Symar.*—Hayton: Simar (p. 131), explained as Sindjâr, to the west of Mossoul.

p. 174, l. 36. *Lyson.*—Hayton: Bysson (p. 131), explained as Behseny, a town and mountain of Diarbekir, on the Arban-Tchay.

p. 175, l. 23. *Bacharye.*—Unexplained. Sir G. Warner guesses Bactria.

p. 175, l. 24. *Caldilhe.*—Odoric: Cadili, *alias* Caloy (p. 425), explained as a Tartar kingdom on the Volga. Cordier quotes: Tartarorum horda primaria Zauolha est (p. 427). Jean d'Outremeuse, in his *Miroir des Histoires*, calls it Cadilla, and takes his hero Ogier the Dane to it. His account is nearly identical with the present (III., 1873, p. 64).

p. 175, l. 28. *lomb withouten wolle.*—Cordier: a polypod; Polypodium barometz, L. (p. 426).

p. 175, l. 30. *I haue eten.*—Not in the French original.

p. 176, l. 3. *Bernakes.*—Vincent de Beauvais: Bartlathes sunt aves de ligno crescentes, quas vulgus bernacas appellat . . . decidunt, ac sicut aves caeterae volare incipiunt. Verumtamen nisi decidentes cito aquas invenerint, vivere non possunt, . . . carnibus earum in quadragesima. . . . Christiani uti solebant (*Spec. Nat.*, l. XVI., c. xl., col. 1181). The bartlathes are birds growing on wood and called bernacae by the vulgar. They fall off and begin to fly like other birds. If, however, they do not find water soon after their fall, they cannot live. Their flesh used to be eaten by Christians in Lent. H. Littledale explains that the eating of such birds in Lent was justified by the assertion that they were really transformed barnacles or shellfish. The etymology is given as Hibernicula (because permitted by Irish bishops) and * pernacula, * perna, a kind of shell-fish (*Shakespeare's England*, 1916, Vol. I, p. 520.—N.E.D. refers to Max Müller, *Lect. Sc. Lang.*, ed. 7, II., 583-604). Odoric states that the vegetable lamb is no more impossible than the goose growing on a tree! (p. 426).

p. 176, l. 9. *longe apples.*—Duplicate of p. 31, l. 26. Sir G. Warner traces this to Jacques de Vitry (p. 1099) and identifies the fruit with the plantain, which is allied to the banana.

p. 176, l. 12. *large of .ij. fote long.*—R.: larges de deux pies

de long. The Englisher repeatedly confuses longueur and largeur, length and breadth. Brussels 10420–5 : de ij pies de long et demy piet de large.—Brussels 11141 : de iij piez de long ou de plus et de vng piet de large.

p. 176, l. 16. *a strong man.*—Possibly a reminiscence from the heavy cluster of grapes of Numbers, xiii. 23.

p. 176, l. 19. *Vber.*—Aethicus speaks of two mountains as ubera aquilonis, *i. e.* the breasts of the North Wind, and the *Pseudo-Methodius* tells how those two mountains came together at Alexander's request, that he might enclose his enemies with brazen gates (*Pseudo-Methodius*, ed. Sackur, 1898, pp. 73–74).

p. 176, l. 21. *Goth t Magoth.*—In the *Roman d'Alexander*, Gos and Margos join Porus against Alexander (éd. Michelant, 1846, p. 300). Gog and Magog (Ezekiel xxxviii., xxxix. and Revelation xx. 8) were traditionally identified with the Tartars or with the Ten Tribes.

p. 176, l. 22. *.xxij. kynges.*—Nöldeke states that the number of barbarian kings subdued by Alexander is given as twenty-two, while the Hellenic kings are fourteen (*Alexanderroman*, 1890, p. 8).

p. 176, l. 31. *þei dwellen þere.*—One version of the legend prophesies that Gog and Magog shall be destroyed by a Roman king. G. Grion refers to Godfrey of Viterbo's Pantheon (*Alessandro Magno*, 1872, p. cxxxiv.).

p. 177, l. 1. *goth out be londe.*—R. : ist fors par terre. Brussels 10420–5 : ist fours de terre par dessouz lez montanges. Probably d'Outremeuse meant that the water escaped through a subterraneous passage, like the Nile on p. 28, l. 11.

p. 177, l. 5. *lake.*—Boldensele points out that the Caspian joins neither the Ocean, nor the Mediterranean, nor the Black Sea by a visible arm, and concludes that there must be an underground connection (ed. 1855, p. 30).

p. 177, l. 13. *the queen of Amazoine.*—Sir G. Warner quotes Hampole's *Pricke of Conscience :*

> Bot þai er noght swa closed obout
> þat þai ne mught lightly com out,
> Yif a qwene ne war þat hades þam in,
> Thurgh strengthe, þat þai may noght out wyn,
> þat es cald þe qwene of Amazons,
> Under whas powere þat folk wons.
>
> (ed. R. Morris, p. 121.)

The reign of a woman and the return of the Ten Tribes were

numbered among the signs announcing Doomsday (R. Taylor: *Polit. Prophecy*, 1911, p. 34).

p. 177, l. 21. *litill issue.*—Sir G. Warner believes this to be copied from Brunetto Latini's account of the Caspian gates (I. 4, 123, p. 157).

p. 177, l. 29. *Clyron.*—Identified by Sir G. Warner with B. Latini's Direu.

p. 178, l. 11. *fox.*—Sir G. Warner recalls that in Pausanias (IV. 18) the Messenian hero Aristomenes escapes by grasping a fox's tail and following him. Nehemiah iv. 3: if a fox go up, he shall even break down their stone wall.

Ibid. *trayne.*—R.: taignere, *i. e.* den. The Englisher seems to have thought of the meaning enticement, stratagem (see Stratmann-Bradley, under train).

p. 178, l. 24. *þat issue.*—This story of the fox appears to be invented by d'Outremeuse.

p. 178, l. 25.—*Bacharie.*—Bactria,—mentioned in the Alexandrian romances. Bovenschen refers to the *Historia de Proeliis*, c. lxxxviii.

p. 178, l. 26. *trees þat beren wolle.*—The cotton trees (*Hist. de Proel.*, ibid.).

p. 178, l. 29. *Ypotaynes.*—Vincent de Beauvais: Hippotamus vocatus est, eo quod sit equo similis. Die in aquis commoratur, nocte segetes depassit (*Spec. Nat.*, l. XVII., c. cxxxvi., col. 1317, ed. 1624).

p. 178, l. 30. *half hors.*—Sir G. Warner thinks the hippopotamus is confused with the hippocentaur.

p. 178, l. 31. *eten men.*—Vincent de Beauvais: 200 milites ex Macedonibus leviter armatos natare jussit [Alexander]. Cumque jam partem quartam fluminis enatassent, ab Hippopotamis absorpti sunt (*Spec. Hist.*, l. IV. c. liii., ed. 1624).

p. 178, l. 32. *full byttere.*—Vincent: aqua vero fluminis inventa est gustu amarior helleboro, quam nec homo bibere, nec pecus sine tormento poterat (*ibid.*, p. 131, ed. 1624).

p. 178 l. 34. *Grifounes.*—Vincent de Beauvais: Omni corporis parte leones sunt, alis et facie aquilis similes, equis vehementer infesti, et homines visos decerpunt (*Spec. Nat.*, l. XVI., c. xc., col. 1210).

p. 179, l. 2. *suche lyouns as ben o this half.*—The lions of Liége are an obvious joke In Vincent de Beauvais, the griffins fight

the Macedonians in India (*Spec. Hist.*, 1624, l. IV., c. lviii., p. 133, ed. 1624).

p. 179, l. 15. *Pentexoire.*—Odoric's ch. xxviii. is: De Penthexoire, la terre au prestre Jehan (p. 433).—The legend of a Christian, but Nestorian, prince, ruling in Central Asia, dates back to Crusading times, and first appeared in the twelfth century, according to Cordier. The country's name has not been satisfactorily explained. Prester John figures in Vols. III., IV. and VI. of Jean d'Outremeuse's *Miroir des Histoires.* In Vol III., Ogier meets him and makes him King and Emperor of India (pp. 52, 66, 71). In Vol IV., he is King of Tartary (p. 564). In Vol VI., he conquers Persia, leaving India to his son (pp. 389–390).

p. 179, l. 16. *full gret lond.*—Odoric says it is quite small: not one hundredth part of what is reported (p. 434).

p. 179, l. 23. *Nyse.*—In Vol. I. of d'Outremeuse's *Mirror of Histories* (p. 139), Nysa is a town of India, founded by Bacchus.

p. 180, l. 6. *Adamant.*—Duplicate of p. 109, l. 1.

p. 180, l. 15. *t oþer thing.*—R.: de ceo qi estoit deins niefs, *i. e.* from the putrefaction of what was in the ships grow those shrubs and thorns and thistles and large amount of grass. The Englisher sometimes uses the phrase other things, when he cannot translate the French.

p. 180, l. 28. *Hermes.*—Hayton: Hermès, laquelle cité Hermès le philosophes fit par grant art (*F.H.T.O.*, p. 126, ed. 1906). Explained as Ormuz, already mentioned on p. 108, l. 22. Jean d'Outremeuse drew two different names from two different sources, without suspecting that they applied to one place.

p. 180, l. 31. *Golbach.*—Hayton: Combahoth (p. 126), explained as Cambaye, north of Bombay.

p. 180, l. 35. *hony.*—R.: meel. Brussels 10420–5: milet, *i. e.* millet. Hayton: millet (p. 126.)

p. 180, l. 36. *his wif the doughter.*—Odoric: Prestre Jehan a tousdis a femme la fille du grant Caan et ainsi leurs prédécesseurs a toujours mais (p. 434).

p. 181, l. 1. *in the same wise.*—Duplication by Jean d'Outremeuse of Odoric's statement. Brussels 10420–5 adds that Ogier the Dane ordered these double marriages when he conquered India to maintain an alliance between those two potentates.

p. 181, l. 10. *contree also.*—Brussels 10420–5 here introduces Ogier again.

p. 181, l. 15. *.lxxij. prouynces.*—Sir G. Warner traces most of these particulars to Prester John's letter (ed. Zarncke, pp. 84–88).

p. 181, l. 19. *Grauely see.*—R.: mer arenouse. Odoric: mer sablonneuse, variant: mer de Sablon (p. 45). Schofield quotes from *Pearl*, ll. 10 ff.:

> In the founce ther stonden stones stepe,
> As glente thurgh glas that glowed and glyght,
> . . . . . .
> For uche a pobbel in pole ther pyght
> Wacz emerad, saffer, other gemme gent
> That alle the loghe lemed of lyght.

(See note to p. 203, l. 21.) In Jean d'Outremeuse's *Mirror*, Vol. III., p. 65, the "meire Arenouse" is a waterless stream: unc fleu sens aighe.

p. 181, l. 26. *gode fissch.*—Invented by d'Outremeuse.

p. 181, l. 31. *gret flood.*—Sir G. Warner: In the *Letter* the great river does not flow from Paradise, nor are its stones precious.

p. 181, l. 33. *t it renneth*, etc.—R.: Et court countre aual par le desert a vndis, si qe fait la mer arenouse. Brussels 10420–5: et court tout par mie le desert dynde a ondes, si que fait lautre mere arenouse, *i. e.* and it flows right through the desert of India in waves, as does the other gravelly sea. Mistranslation.

p. 182, l. 1. *and þat gret plentee.*—R.: qi meignent molt grant bruit, *i. e.* which make a very great noise. Mistranslation.

p. 182, l. 8. *smale trees.*—The ephemeral trees of Alexandrian romances.

p. 182, l. 15. *ben horned.*—Vincent describes a crowd of horned serpents: immensa vis cerastarum [κεράστης] (*Spec. Hist.*, l. IV., c. liv., p. 131, ed. 1624).

p. 182, l. 16. *wylde houndes.*—Brussels 10420–5: Item ilh yat des papions grant fuison che sont chiens sauaiges, *i. e.* Also there are great plenty of papiouns, which are wild dogs.

p. 182, l. 17. *Psitakes.*—Vincent de Beauvais mentions the bird psitacus among the marvels of India (*Spec. Hist.*, l. I., c. lxiv.). Hayton calls it by its French name papagay, and says it is as common as the sparrow is here (*F.H.T.O.*, I., p. 126).

p. 182, l. 26. *.iij. crosses.*—R.: xiij. croiz. The larger figure is more likely to be d'Outremeuse's original.

p. 182, l. 29. *men of armes.*—R.: hommes darmes. Brussels 10420–5: cheualiers. Meaning cavalry.

p. 182, l. 31. *Whan þat*, etc.—R.: quant homme guerroie, *i. e.* when we are at war.

p. 183, l. 5. *noble jewelles.*—Added by d'Outremeuse.

p. 183, l. 8. *Suse.*—In d'Outremeuse's *Mirror of Histories*, Vol. I., p. 86, Susse is named as a town of India.

p. 183, l. 13. *brighte vpon the nyght.*—See note to p. 158, l. 2.

p. 183, l. 20. *degrees.*—In the *Prose Life of Alexander* (ed. Westlake), Alexander ascends the throne of Cyrus by seven steps made of the following materials: amethist, emerald, topaze, grenade, diamond, gold and clay, which are explained allegorically (ed. 1913, p. 56). In Vincent, Alexander's nativity is told from tables of hyacinth, crystal, diamond, hematite, emerald, sapphire, and ophite (l. IV., ch. ii.).

p. 184, l. 3. *to engendre children.*—Jacques de Vitry: Alij . . . cum praegnantibus non concumbunt, ut ostendant quia non causa voluptatis, sed causa procreande prolis, uxoribus commiscentur (*Hist. or.*, 1597, p. 158).

p. 184, l. 9. *but ȝif þat.*—Brussels 10420–5: en teilh manier que en la court le gran can, *i. e.* in like manner as in the great Can's court. Mistranslation.

p. 184, l. 10. *þei eten.*—R.: Et si mangent toutz les iours en sa court plus de xxx. mil persones. Brussels 10420–5: ilh mangnoit, *i. e.* there were daily more than thirty thousand people eating at his court. The Englisher mistook the impersonal singular il for the personal plural ils = they. Mistranslation.

p. 184, l. 26. *of a dyssch.*—R.: de escuelle, *i. e.* with solid food, as a pantler or sewer, opposed to the cup-bearer or butler.

p. 184, l. 27. *Anoþer is Styward*, etc.— R.: lautre est seneschal, l'autre est mareschal, lautre prince des escutz, *i. e.* another is steward, another marshal, another lord of the shields. Brussels 10420–5: prince de keux, *i. e.* chief cook.

p. 184, l. 32. *vnder vs.*—Brussels 10420–5 here inserts an alphabet. In his notes to Odoric, Cordier prints a facsimile described as "alphabet fantaisiste de la langue de Penthexoire" (p. 442). He states that Prester John's name served as a mask for political and religious satire in a letter dated from the year 507 of our Nativity, and circulated in the fifteenth and sixteenth centuries (p. 440).

p. 184, l. 34. *Milstorak.*—Odoric: Mellestoire (var.: Millestorte, Milestorte, Melistorte, Ministorte, Mileser, Milestorite, Melensorte, Melestorte) (p. 473), explained either from the Arabic melahideh, *i. e.* heretics, infidels, or from the town of Melazgherd,

in the province of Erzerum, north of lake Van, where the Old Man of the Mountain may have had a dependency (pp. 476–8). Vincent de Beauvais (*Spec. Hist.*, l. XXXI., c. lxvi., p. 1307 of 1624 ed.) does not appear to have been used by the *Mandeville*, which closely follows Odoric, adding the articulate birds and beasts of p. 185, l. 14, the striplings of l. 21, the milk and honey of l. 28, the instruments of l. 35. The Assassins figure in Baudouin de Sebourg (*Hist. Litt.*, Vol. XXV., pp. 567 ff.).

p. 184, l. 37. *Gatholonabes.*—R.: Gachalonabes. Brussels 10420–5: Sachalonabez. Unexplained. This name does not appear to occur elsewhere.

p. 185, l. 13. *dyuerse thinges.*—R.: de diuerse chose et de diuerses museries, *i.e.* various things and various pastimes.

p. 185, l. 25. *dyapred with gold.* R.: ourles dor, *i.e.* hemmed with gold. Brussels 10420–5: aourneis dor, *i.e.* adorned with gold.

p. 185, l. 37. *see the craft.*—R.: saunz veer les menistriers, *i.e.* without seeing the minstrels. The Englisher probably read mystère. Mistranslation.

p. 186, l. 2. *Dabo vobis*, etc.—I shall give you a land flowing with milk and honey (see Levit. xx. 24). Here the application is profane. The phrase "delights of Paradise" was used by heretics in the Netherlands to cover their immoral teaching and practices (Jundt, *Panthéisme*, 1875, p. 115).

p. 186, l. 14. *schewe hem his entent.*—R.: Et lors ly presentoient affaire toute sa volunte, *i.e.* Then they would offer him to perform all his wishes. Mistranslation.

p. 186, l. 33. *destroyed.*—Brussels 10420–5 adds: Et sachies que je ly veut maint fois et yai esteit. Mais ilh astoit destrus anchois que ie y fusse, *i.e.* And you shall understand that I have often seen it and been there. But it was destroyed before I came.

p. 187, l. 6. *vale perilous.*—This name and that of vale tenebrous both occur in the Alexandrian romances (éd. Michelant, 1846, pp. 320–329). The devil offers to tell Alexander the way out, if the king will lift up the stone that crushes him. They are both released. Bunyan has at least borrowed the name (*Pilgrim's Prog.*, ed. J. Brown, 1887, p. 70). Compare the account of the Land of Darkness on pp. 172–173, and Vincent de Beauvais: Gehenna . . . a valle Idolis consecrata, quae est iuxta muros Hierusalem, olim repleta cadaveribus mortuorum. Ibi enim

Hebraei filios suos immolaverunt Daemonibus (*Spec. Nat.*, l. VI., c. xxiv., col. 385, ed. 1524).

p. 187, l. 8. *noyses.*—Odoric heard such a great noise that he was frightened, without specifying (p. 490). Cordier explains that strange echoes may occasionally be heard in sandy deserts.

p. 187, l. 10. *full of deueles.*—Odoric, having seen the face of a dead man, was told by the Saracens that the corpses in that valley were all devils of hell (491–492).

p. 187, l. 13. *gold ꝛ syluer.*—Odoric found some money (argent) (p. 491).

p. 187, l. 18. *an hed.*—The face seen by Odoric.

p. 187, l. 23. *dye.*—R. : defailler, *i. e.* swoon. Mistranslation.

p. 188, l. 14. *Frere Menoures.*—Odoric reports in the preceding chapter (xxxi., p. 485) how the minorite brethren expel evil spirits. Our present narrative is fictitious.

p. 188, l. 15. *lombardye.*—Odoric was born at Pordenone in Frioul, some distance from Lombardy, and his travelling companion was Irish. Jean d'Outremeuse uses Lombardy to denote all Northern Italy.

p. 188, l. 27. *gold ꝛ syluer.*—Duplicate of p. 187, l. 13.

p. 188, l. 30. *I touched none.*—Odoric took some money in his lap, but left it behind (p. 491). The probable reason is that he had taken a vow of poverty. The pretended conduct of Mandeville is unaccountable. Cf. 2 Chronicles xx. 25: . . . they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, etc.

p. 188, l. 34. *more deuout.*—That the author of *Mandeville* never was pious, except in the Vale Perilous, is one of the few credible statements in his book.

p. 188, l. 37. *be all the vale.*—R. : par toute la valle, *i. e.* throughout the valley. Mistranslation.

p. 189, l. 3. *And I trowe.*—The syntax here is quite independent of the French original, which is involved, but comprehensible.

p. 189, l. 13. *weren of suche.*—R. : qils estoient deceux, *i. e.* that they were beguiled or seduced from the faith by covetousness. The Englisher read de ceux = among those, and altered the construction accordingly. Mistranslation.

p. 189, l. 17. *And ȝit*, etc.—Brussels 10420–5 here has about three pages of redundant particulars, not occurring in R., which is

followed by the Englisher. Odoric is now abandoned for a time.

p. 189, l. 23. *.xxviij. fote.*—No source known for that figure. Vincent de Beauvais knows of giants 33 cubits high (*Spec. Nat.*, l. XXXI., c. cxxv., col. 2392, ed. 1524). The men of 50 cubits (l. 34) are probably from Vincent, who knows a young lady of that height (*ibid.*).

p. 189, l. 37. *deuoured anon.*—An allusion to Polyphemus and the sailors of Ulysses; Vincent de Beauvais on Cyclops: . . . unus eorum in antro suo resupinus iacens, una manu duos viros tenens crudos manducabat (*Spec. Nat.*, l. XXXI., c. cxxvi., col. 2392, ed. 1524).

p. 190, l. 1. *scheep als grete as oxen.*—The Crusading chroniclers relate that in Asia Minor the Crusaders had to be carried on the backs of large sheep (Michaud, *Bibl. d. Crois.*, 1829, Vol. I., p. 7; Tiedau, *Chanson d'Antioche*, 1912, pp. 18–19).

p. 190, l. 5. *.ij. in anoper.*—Duplication of Vincent. See above, note to p. 189, l. 37.

Ibid. *etynge hem goynge.*—R.: les aloient mangeantz, *i. e.* were eating them. Mistranslation.

p. 190, l. 6. *toward the north.*—R.: vers austre, *i. e.* to the South. Mistranslation.

p. 190, l. 8. *precious stones.*—Vincent de Beauvais: Apollononides perhibet in Scythia foeminas nasci, quae Bithiae vocantur, hasque in oculis pupillas habere geminas, et perimere visu, si forte iratae aliquem aspexerint, hae sunt et in Sardinia (*Spec. Nat.*, l. XXXI., c. cxxiv., col. 2391, ed. 1524). The *Romant d'Alexandre* tells of snakes with female faces and with bright gems in the centre of their foreheads:

> viaires ont de fames, mult sunt grant figurées.
> sor les espaules gisent les grans crines dorées;
> cescune d'une piere sunt toutes estelées,
> en mi le front lor siuent, mult i sunt bien posées
> mais plus grant clarté jete que candelles ciriées.
> (éd. Michelant, 1846, p. 294, ll. 2 ff.)

The poet probably read gemmas = precious stones for Vincent's geminas = double pupils.

p. 190, l. 17. *Cadeberiz.*—Unexplained. In the Alexandrian romances, a fair girl fed on serpents and on venom is sent to Alexander by a queen of India. Aristotle foresees that she might bring death to the king (J. Franck, Introduction to J. van

Maerlant's *Alexander*, p. xx., ed. 1882). Sir G. Warner quotes Vincent de Beauvais: Augylae vero solos colunt infernos foeminas suas primis noctibus nuptiarum adulteriis cogunt patere, mox ad perpetuam pudicitiam legibus stringunt severissimis (*Spec. Hist.*, I. 88). The boy who takes money to act as substitute for a husband is the theme of a Medieval fabliau (*Van den cnape van Dordrecht*, ed. E. Verwijs, *X. goede boerden*, 1860). This may have been contaminated with the Alexandrian tale by d'Outremeuse. In the sixteenth century it was used by Machiavelli in the second act of his *Mandragola*.

p. 190, l. 25. *schall pleyne*, etc.—R.: il soy pleindroit du vallet, qe naueroit mie fait soun deuer, auxi bien come si li vallet ly vousist tuer, *i. e.* he would complain of the boy, that he did not do his duty, just as if the boy had wanted to kill him. Mistranslation.

p. 191, l. 2. *gret sorwe*.—Vincent de Beauvais: recens natum fletu parens excipit et econtra laeta sunt funera, adeo ut exemptos gaudiis prosequantur (*Spec. Hist.*, l. I., ch. lxxxix.).

p. 191, l. 7. *brennen hem*.—Duplicate of p. 114, ll. 5–17.

p. 191, l. 18. *electioun*.—Vincent de Beauvais, *Spec. Hist.*, l. I., c. lxxxix.

p. 192, l. 1. *another yle*.—Vincent de Beauvais, *Spec. Hist.*, l. I., c. xc.

p. 192, l. 13. *noman knoweth*.—This joke is not in Vincent.

p. 192, l. 17. *cokodrilles*.—Vincent de Beauvais: De crocodilo . . . In terra et in aqua valens, . . . nocte in aquis, die humi quiescit . . . linguam non habet . . . Hyeme cibum nullum capiunt . . . Crocodilus siquando invenerit hominem, et potest eum vincere comedit eum, et postea super eum plorat. Solus in animalibus oris superiora movet et inferiora manent immota (*Spec. Nat.*, l. XVII., c. cvi., ed. 1624).

p. 92, l. 21. *as in a drem*.—R.: en agone. Vincent: Hyeme cibum nullum capiunt (*Spec. Nat.*, l. XVII., c. cvi., col. 1302, ed. 1524).

p. 192, l. 26. *cotoun*.—Sir G. Warner quotes Jacques de Vitry: Sunt ibi praeterea arbusta quaedam, quae seminantur, ex quibus colligunt bombacem, quae (*sic*) Francigenae cotonem seu coton appellant, et est quasi medium inter lanam et sericum, ex quo subtilia vestimenta contexuntur (p 1099).

p. 192, l. 32. *abyden all quyk*.—Vincent de Beauvais: Juniperus

graece dicta est . . . eo quod conceptum ignem diu teneat (*Spec. Nat.*, l. XII., c. lxxi., col. 922, ed. 1624).

p. 192, l. 34. *of nature.*—R.: de bonus, *i. e.* of ebony. Mistranslation. Vincent: eademque virtus est junipero, quae et cedro, cujus materies oleo peruncta, nec ruinam nec cariem sentit (*ibid.*).

p. 192, l. 36. *as a mannes hed.*—The cocoa-nut, nux Indica (Vincent, *Spec. Nat.*, l. XIV., c. li.), already mentioned on p. 176, l. 14.

p. 192, l. 37. *Orafles.*—Another form of the word giraffe. Vincent calls it camelopardus (*Spec. Nat.*, l. XIX., c. ix.).

p. 193, l. 1. *Gerfauntz.*—Another form of giraffe, assimilated to elefaunt (*N.E.D.*).

Ibid. *pomelee.*—R.: techchele, *i. e.* spotted; pomeli in Stratmann-Bradley.

p. 193, l. 6. *Camles.*—Vincent: Chamaeleon non habet unum colorem, sed diversa varietate conspersus est . . . corpusculum. . . . Hiatus eius aeternus ac sine usus illius ministerio. Quippe cum neque cibum capiat, neque potu alatur, nec alimento alio quam hausto aere vivat. Color varius et in momento mutabilis (*Spec. Nat.*, l. XIX., c. vi., p. 1386, ed. 1624).

p. 193, l. 12. *grete serpentes.*—The serpent of Mount Tygris, which Baudouin de Beauvais and the other "Chétifs" had to fight in the Crusading epics, was blue, white, yellow, green, black and red, covered itself with long ears when it grew angry, and wore in its forehead a gem that shone in the dark (*Godef. de Bouillon*, éd. Hippeau, 1877, p. 211).

p. 193, l. 18. *throte open.*—The threatening attitude of the serpent Satenas in the *Chétifs:*

> Longement ot la beste sa grant gole baée.
> (éd. Hippeau, 1877, p. 426).

p. 193, l. 20. *swyn.*—Vincent: apri ingentis formae (*Spec. Hist.*, l. IV., c. liv., p. 132, ed. 1624).

p. 193, l. 24. *lyouns all white.*—Vincent: albi leones (*ibid.*).

p. 193, l. 26. *Loerancz.*—I suspect derivation from the Lestrigons, imagined as man-eating monsters in the Middle Ages.

p. 194, l. 27. *Odenthos.*—Vincent: una bestia major elephante tribus armata in fronte cornibus: quam Indi appellant Odontatyrannum (*sic*) capitis equini: coloris atri (as in note to p. 193, l. 20). Originally, its name was odontotyrannos; its French form in the

Crusading epic is dentuant = dent + tyran (*Chanson d'Antioche*, quoted by Pigeonneau, *Le Cycle des Croisades*, 1877, p. 108).

p. 193, l. 29. *sclendre.*—R.: ffauues, *i. e.* tawny. Perhaps the Englisher read flo = flue, weak. Mistranslation.

p. 193, l. 32. *.vj. feet.*—Vincent has a monster, "pedum . . . binorum ternorumque," *i. e.* two- or three-footed (?) (*Spec. Hist.*, l. IV., c. lviii.). D'Outremeuse makes it six-footed.

p. 193, l. 35. *myse.*—Duplicate of the giant rats of p. 111, l. 19.

Ibid. *ȝalowe myse.*—R.: chauue soriz, *i. e.* bats. The Englisher read jaune instead of chauve. Mistranslation.

p. 193, l. 36. *Gees.*—Probably invented by d'Outremeuse.

p. 194, l. 10. *kyndely lawe.*—Lex naturae, sive naturalis was a current phrase (see Schütz, *Thomas-Lexikon*, 1895, p. 443), opposed to written law or Scripture. Jacques de Vitry: Ex his patet quam religiose et secundum legem naturae vixissent isti Brachmani qui nec legem Mosaicam nec legem euangelij audierant . . . (*Hist. or.*, ed. 1597, pp. 212–213). The word lex, law, also meant religion, especially among the Averroists, who placed the various religions on the same level (Renan, *Averroes*, 1866, p. 359). The English doctor Mandeville may have made the younger notary d'Outremeuse acquainted with such views. "Médecine, averroïsme, astrologie, incrédulité, devinrent des termes presque synonymes" (*ibid.*, pp. 327–328). In Valerius, the Brahman Dindimus writes to Alexander:

> Una genti lex est: contra ius non ire naturae.
> (ed. Kuebler, 1888, p. 172).

A Wycliffite proposition condemned by Simon Langham is given as follows: nature has sufficient means to achieve the natural end of man, if by natural end is meant everlasting bliss (Magnan: *Histoire d'Urbain V.*, 1862).

p. 194, l. 16. *And ȝif no charge*, etc.—R.: ne nount cure dauoir ne de richesse, *i. e.* do not care about property or wealth. The *N.O.D.* classifies the phrase: to give no charge of = to make of no account, under *charge*, sb. 9 b, but gives no example. ȝif here stands for give, 3rd pers. pl., ind. pres.

p. 194, l. 23. *Thebe.*—Bovenschen refers to the river Tabobenus in the *Historia de Preliis* (p. 223), Sir G. Warner to the river Tiberoboam in the *Pseudo-Callisthenes* (III., 13, p. 110); and Jul. Valerius.

p. 194, l. 26. *no thef*, etc.—Vincent: Apud Seres, neque meretrix, neque adultera, neque fur ad iudicium ducitur, neque occisus homo fertur aliquando. Sed apud eos legum suorum metus vehementior, quam genesis constellatio: hi in initio orbis terrae habitant. Seres quia caste vivunt, nec aerugine, nec grandine, nec pestilentia, et malis huiusmodi affliguntur, quia nec post conceptum adiri ultra apud eos foemina fas est, neque cum purgatur. Carnibus immundis nemo ibi vescitur, sacrificia nemo novit. Secundum iustitiam omnes sibi ipsi iudices fiunt, ideo non castigantur huiusmodi plagis, sed plurimum temporis in vita durantes absque aegritudine vitam finiunt (*Spec. Nat.*, l. XXXI., c. cxxix., col. 2394–5).

p. 194, l. 29. *weren religious*, etc.—R.: et si sount si chastes et meignent si bone vie come nuls religious purroient faire, *i. e.* they are as chaste and lead as good lives as any religious men might do.

p. 195, l. 5. *is plesed*, etc.—R.: et prent a gre lour creaunce et lour bons ourez, *i. e.* allows their belief and their good deeds. The French original is heretical: how can God approve of the belief of infidels? The Englisher balances the good deeds against the evil faith, which seems more orthodox. Mistranslation.

p. 195, l. 11. *And it befell*, etc.—R.: En le temps iadis le roy Alisandre enuoya despier (Brussels 10420–5 defijr) ceux de celle isle, pur ceo qil voloit gaigner lour pais, *i. e.* In times past, king Alexander sent out to espy (defy) those of that island, because he wanted to win their country. Mistranslation.

p. 195, l. 25. *Oure wyfes*, etc.—R.: Noz femmes ne sount mie pares pur plere, ancis tendrent beal parement pur folie, quant homme se peneroit pur enbeler le corps pur faire sembler plus beau qe Dieu nel ad fait, *i. e.* our women are not adorned to please, but hold a fair array as madness, if a man is at pains to beautify the body in order to make it look fairer than God made it. Mistranslation.—Duplicate of Adamite paradoxes on p. 118, ll. 18–27.—Vincent: Nullus nobis preciosus amictus; sed membra papyri tegmine, vel quod est verius pudore velantur: feminae nostrates non ornantur ut placeant: nec sciunt in augenda pulchritudine plus affectare quam natae sunt, nam quis potest opus naturae corrigere? (*Spec. Hist.*, l. IV., c. lxviii., pp. 135–136, ed. 1624).

p. 195, l. 32. *.ij. thinges.*—Vincent: Tutius nos defendit ab imbre spelunca quam tegula, cuius geminus est nobis usus, mansionis, dum vivimus, sepulturae, dum morimur (*ibid.*).

p. 196, l. 4. *rightwisness.*—R.: iustice, *i. e.* the repression of crime. Mistranslation.

p. 196, l. 13. *Oxidrate . . . Gymosophe.*—Sir G. Warner refers to Jacques de Vitry's mention of Oxydraces seu Gymnosophistae (p. 1108) as one people. The Englisher follows R. Brussels 10420–5 applies both names to one island.

p. 197, l. 5. *And all be it*, etc.—As no source for this is known, it may be taken as original. That Job, like Adam, Henoch and Noah, was neither Jew nor Christian, but a heathen, and praised for piety nevertheless, occurs in Wolfram's *Willehalm* (306, 29), according to H. Reuter, *Gesch. d. relig. Aufklärung im Mittelalter*, II., 1877, p. 66.

p. 197, l. 16. *Ponam*, etc.—I shall give them my various laws. Can this be from Hosea viii. 12: I have written to him the great things of my law, etc.?

p. 197, l. 17. *Qui totum*, etc.—Who subjected the whole earth to his laws. Source?

p. 197, l. 18. *Alias oues.*—John x. 16: And other sheep I have, which are not of this fold.

p. 197, l. 27. *Non dicas*, etc.—Acts x. 15: What God hath cleansed, that call not thou common.

p. 197, l. 30. *hateth.*—Brussels 10420–5 quotes Acts x. 34–35: Of a truth I perceive that God is no respecter of persons. [Interpolation: He does not distinguish between Jews and Gentiles.] But in every nation he that feareth him, and worketh righteousness, is accepted with him.

p. 197, l. 32. *Pro animabus*, etc.—For the souls of all deceased for whom prayer should be offered.—A passage from the burial service, not identified with any given use. The current Roman prayer-book prays only for the faithful, not for all men.

p. 198, l. 1. *prophecyed.*—Duplicate of p. 11, l. 17: Jhesu crist schall be born, etc. The 2000 years of p. 11, l. 19 have now become 3000 or more (p. 198, l. 2)!

p. 198, l, 3. *or.*—R.: auaunt, *i. e.* before.

p. 198, l. 7. *Pytan.*—This imaginary island is, according to Sir G. Warner's guess, drawn from the name of the Trispithami, a people mentioned in Pliny after the Astomi (VII., 25).

p. 198, l. 11. *lyuen be the smell.*—Vincent: Gangis fontem qui accolunt, nullius ad escam opis indigent, odore pomorum sylvestrium vivunt, longiusque pergentes eadem illa in praesidium gerunt, ut olfacta alantur (*Spec. Nat.*, l. XXXI., c. cxxviii., ed. 1524). Imitated in the *Roman d'Alexandre:*

le dolor des espées [var. : espices] aloient tout flairant.
. . . . . .
ne vivent d'autre cose.

(éd Michelant, 1846, p. 353.)

In Cyrano's *Voyage comique*, the inhabitants of the moon live on smoke (Borkowski, *Anglia* XV., 388).

p. 198, l. 16. *all skynned.*—Vincent: Sunt et homines quidam utriusque sexus nudi incedentes, corpus pilosum in modum bestiarum habentes, et aeque in flumine, et in terra habitantes: qui cum extraneos homines supervenire vident, in flumine submersi non apparent. Sunt agrestes magni valde, et pilosi sicut porci, et quasi ferae mugientes (*Spec. Nat.*, l. XXXI., c. cxxviii., col. 2394, ed. 1524).

p. 198, l. 20. *fissch all raugh.*—The Ichtyophagi, mentioned by Vincent (*Spec. Hist.*, l. IV. c. lv.), after the Epistle of Alexander.

p. 198, l. 22. *Buemare.*—Vincent: The river Buemar is reached by Alexander after he has seen the gold simulacres of the gods Hercules and Liber (*Spec. Hist.*, l. IV., c. lv., p. 132, ed. 1624).

p. 198, l. 26. *trees of the sonne*, etc.—Vincent, *Spec. Hist.*, IV. lvi., ed. 1624.

p. 198, l. 30. *of the bawme.*—Brussels 10420–5 here introduces Ogier the Dane, who, having tasted balm, was permitted to live until he asked for death.

p. 198, l. 32. *as I haue told.*—Duplicate of p. 32, ll. 13 ff.

p. 198. l. 36. *wylde bestes.*—Both the Alexandrian and the Crusading epics describe fights between heroes and beasts.

p. 199, l. 10. *wherfore.*—The story seems an original invention of Jean d'Outremeuse's. A different version occurs in the same author's *Miroir des Histoires:* Ogier crowns John to be King of India, and as this is the first king of India who believes in God, he orders all his successors to be called John, as all Roman Emperors are called Caesar after Julius Caesar (Vol. III., 1873, p. 66). This is repeated in Brussels 10420–5. John of Hildesheim has a similar tale: The Three Kings, having no heirs, elect a ruler and call him priest John, because the priest is the worthiest and most powerful of mortals (ed. 1878, p. 20). There may be an historical connection between the legend of Prester John and the Ionitus, son of Noah of *Pseudo-Methodius*: Ionitus autem, filius Noe, introivit in Enoam usque ad mare, qui vocatur hiliu chora [ἡλίου χώρα] id est regio solis, in quo solis ortum (*sic*) fit et habitavit ibidem (ed. Sackur, 1898, pp. 63–64).

p. 200, l. 3. *Popes.*—If read in conjunction with other allusions to the Papacy, this may be interpreted as blaming the Church of Rome for straying from Early Christian tradition.

p. 200, l. 6. *Taprobane.*—Vincent (*Spec. Hist.*, l. I., c. lxxix., p. 28, ed. 1624).

p. 200, l. 10. *.ij. someres.*—Vincent: In hac autem insula dicunt in uno anno duas esse aestates, et duas hyemes, et bis floribus vernare locum (*ibid.*).

p. 200, l. 21. *Orille . . . Argyte.*—Vincent: Chryse et Argere sunt insulae in Indico oceano sitae, adeo fecundae copia metallorum, ut plerique eas auream superficiem et argenteam habere prodiderint, unde et vocabula sortitae sunt (*ibid.*).

p. 200, l. 26. *Canapos.*—Canopus.

p. 200, l. 29. *Pissemyres.*—The giant ants are from Vincent, *Spec. Nat.*, XX., cxxxiv.: Formicae (ut dictum est) dicuntur esse in Aethiopia ad formam maximi canis, etc.

p. 201, l. 11. *ȝonge coltes.*—This stratagem occurs in Vincent and in the legends of Alexander: on entering the land of Darkness, he selects five hundred female asses, whose foals are left at the entrance (Friedländer: *Die Chadhirlegende*, 1913, p. 54).

p. 201, l. 29. *the derke Regyoun.*—Duplicate of p. 172, ll. 28 ff. One explanation of this legend is the darkening of the air through a thick cloud of dust at the battle of Arbela (A. Ausfeld: *Alexander-roman*, 1907, p. 145; the footnote refers to *Curt.*, IV., 15, 32).

p. 202, l. 17. *sche.*—R. has the feminine, as the pronoun stands for the feminine terre. The Englisher blindly follows his French original, and writes nonsense. Mistranslation. In ll. 15 and 16 the pronoun it is correctly used.

p. 202, l. 23. *mosse.*—This seems one of the whimsical inventions of d'Outremeuse. R.: Et sount ly murs toutz couertez de mosse, ceo semble et ny piert pierre nautre chose, dount ly mur soit, *i. e.* and the walls are all covered with moss, to all appearance, and there appears neither stone nor any other thing that the wall is made of. The initiate probably guessed the meaning of this. Baudouin de Sebourg goes to Paradise, and finds a tree the fruits of which make people young or old (*Hist. Litt.*, Vol. XXV., pp. 573–574).

p. 202, l. 29. *.iiij. flodes.*—Vincent, *Spec. Hist.*, I., lxiii.

p. 202, l. 32. *Emlak.*—Duplicate of p. 104, l. 26.

p. 203, l. 13. *in the langagé*, etc.—R.: Gyon en langage de Ethiopiens voet dire Trouble, et auxi Nil en langage Degipte est a

dire Trouble, *i. e.* Gion in the Aethiopian language means turbid, and Nile in the Egyptian language also means turbid. Possibly the word Nile was omitted and the meaning spoilt by the scribe.

p. 203, l. 17. *Tigris.*—This pun is repeated in Gauthier de Lille's (or de Chatillon's) *Alexandreis:*

> Tigri velocior ipso
> Tigri qui celeri sortitur ab impetu nomen
> Tigris aquas superat.
> (ed. 1863, Book III., p. 70, l. 450 ff.)

p. 203, l. 21. *may not approchen.*—Prof. W. H. Schofield compares this to the situation in the *Pearl*, where an impassable river keeps visitors out of Paradise (*Publ. M.L.A.* of America, vol. XIX., p. 190.—1904).

p. 203, l. 25. *þat ben þere*, etc.—R.: ou il y a mointz, *i. e.* literally, where there are many. Brussels 10420–5: dont ilh yat mult, *i. e.* of which there are many. The Englisher, following a bad reading, made a bad translation.

p. 203, l. 30. *huge noyse.*—For parallels, Sir G. Warner refers to Yule's *Cathay*, p. 346.

p. 204, l. 11. *for to comen.*—R.: purroit reuenir, *i. e.* he might come back. The Englisher turns the principal clause into a prepositional phrase. Mistranslation.

p. 204, l. 19. *Casson.*—Odoric calls the capital of Prester John's land Cosan and one of its provinces Cossam: Quant on yst d'une cité tantost on voit la porte de l'autre (pp. 434–435). Cordier suggests the province of Kan-sou, capital Kan-tcheou (p. 445).

p. 204, l. 28. *And þat is*, etc.—R.: quelqe part qe lem aile, *i. e.* wherever one may go. The Englisher's rendering is clumsy.

p. 205, l. 7. *Ryboth.*—Odoric (pp 449–454).

p. 205, l. 12. *ferne.*—R.: feutre, *i. e.* felt. Odoric: fuerre (p. 449). The Englisher attempted to copy the French word which he could not understand.

p. 205, l. 14. *pathed.*—R.: paues, *i. e.* paved.

p. 205, l. 18. *lobassy.*—Odoric: En ceste cité demeure l'obassy, c'est à dire leur pape en leur langaige. Il est chief de tous les ydolatres et donne les benefices du pays a sa guise (p. 450). According to Cordier, the head of any Buddhist convent was styled Bakchy (pp. 459–462).

p. 205, l. 23. *whan the fader is ded.*—Almost exactly from Odoric (pp. 451–452).

p. 206, l. 7. *Subuenite*, etc.—Come, saints of God, etc. Still in present use in the Roman burial service. This comparison between the Christian priest, who calls on the saints to carry a soul to heaven, and the keeper of a tower of silence, inviting the birds to devour dead bodies, reads like a gruesome burlesque of the service.

p. 206, l. 21. *let brynge forth.*—R.: fait mettre cuyre, *i. e.* has the head put on the fire to be cooked. Mistranslation.

p. 206, l. 23. *sukkarke.*—Sub-charge in the *N.E.D.* The French original has only entremes, which is synonymous with sub-charge or sukkarke. Innocent III. allowed entremets only to earls, barons and other noblemen. French prelates were only allowed two courses, the entremets being the third (Michaud, *Bibl. d. Cr.*, I., p. 322).

p. 206, l. 35. *for he is*, etc.—R.: et trop est il riche, *i. e.* and he is passing rich.

p. 207, l. 2. *damyseles.*—Odoric: Il avoit L damoiselles vierges qui le servoient à la table et lui aportoient tous ses mez IIII doubles ou V. The close of the sentence is out of d'Outremeuse's licentious imagination. Parallels to this tale occur in legends of the land of Cockayne (Poeschel, Schlaraffenland, *P.B.B.*, 1878, p. 417); in Athenaeus (*ibid.*, p. 394 fn. refers to Meineke, *Fragm.*, II. 1, 299); and in the sequel to Defoe's Crusoe: *Further Adventures of Robinson Crusoe* (ed. G. A. Aitken, 1895, p. 259): one [female slave] fed the squire with a spoon, and the other held the dish with one hand, and scraped off what he let fall upon his worship's beard and taffeta vest.

p. 207, l. 6. *.v. and .v. togedre.*—R.: elles ly apportent sa viaunde, a chescun foiz v. mes ensemble, *i. e.* they bring him his meat, each time five dishes together. Further down (l. 23) the *Mandeville* speaks of five damsels, not of five dishes. Mistranslation.

p. 207, l. 12. *to haue longe nayles.*—Odoric: Moult leur semble bel d'avoir longs ongles, etc. (p. 454).

p. 207, l. 17. *bynde hire feet.*—Odoric: Si que les mères quant elles ont filles elles leur loient les piez si que jamais ne peuvent après croistre (p. 454).

p. 207, l. 28. *dedes of Armes.*—This peculiar form of morality is in keeping with the conventions of the romances of chivalry.

p. 207, l. 35. *in the myd place.*—This seems a duplicate of the account of the palace, garden and mountour on pages 140–142.

p. 208, l. 1. *toothill.*—R.: mouster. Brussels, 10420–5:

mostier, *i. e.* minster. Stratmann-Bradley explains tote-hil as a mount of observation. Mistranslation.

p. 208, l. 15. *god of nature.*—Brussels 10420–5 : yroga, ce est a dier dieu de nature. If this is the original reading, d'Outremeuse here openly approves of idolaters.

Ibid. *Et metuent*, etc.—Ps. lxvii. 7 : and all the ends of the earth shall fear him.

p. 208, l. 16. *Omnes gentes.*—Ps. lxxii. 11 : all nations shall serve him.

p. 208, l. 24. *þat worschipen hem.*—R. : qils adorent, *i. e.* which they worship. Mistranslation.

p. 208, l. 29. *han ymages.*—A covert hit at the worship of images.

p. 209, l. 8. *hire errour.*—This heterodox peroration, begun on p. 208, l. 7, summarises the teaching of the whole book.

p. 209, l. 10. *I haue not seen.*—An imitation, or rather parody, of honest Odoric's statement (p. 497).

p. 209, l. 31. *And ȝee schull*, etc.—This passage, down to p. 210, l. 18, is missing in R., in Brussels 10420–5, and in the Middle English Egerton MS. printed by Sir G. Warner.

p. 209, l. 33. *holy fadir.*—Haiton similarly concludes his *Flower of Histories* by a dedication submitting it to the Pope's correction. The parody of this in the *Mandeville* is the more impudent as the Papacy is often attacked in it. Vogels points out that there was no Pope in Rome between 1309 and 1379 (*Handschriftliche Untersuchungen*, etc., 1891). According to Poeschel, the *Fabliau de Coquaigne* (thirteenth century) relates that the burlesque pilgrimage to the land of Cockayne takes place by the Pope's orders (Schlaraffenland, *P.B.B.* 1878, p. 408). Boldensele's book of Travels is dated from the Papal Court of Avignon, St. Michael's day, 1337 (ed. 1855, p. 29).

p. 210, l. 13. *Mappa Mundi.*—O. H. Prior, in his Introduction to Gossouin's *Image du Monde* (1913), reports that one MS. gives its title as Mapemonde (p. 15). Jacques de Vitry mentions mappa mundi as one of his sources at the close of his *Historia orientalis* (ed. 1597, p. 215). On a French poem : Mappemonde, see *Hist. Litt.*, Vol. XXIII., pp. 292–293.

p. 210, l. 21. *xxij.*—Brussels 10420–5 adds : le jour de St. Michiel. See above, note to p. 209, l. 33.

p. 210, l. 27. *to reste.*—Boldensele : desideravi multum recedere

. . . ut post laborem aliquali quiete commode recrearer (ed. 1855, p. 78).

p. 210, l. 30. *fulfilled.*—R. : compilez, *i. e.* compiled. Mistranslation.

p. 210, l. 32. *.Mill. .ccc. t .lvj.*—As the journey was purely fictitious, it could neither begin in 1322 nor end in 1356. At the latter date, Jean d'Outremeuse was eighteen years old, and Sir John Mandeville still had sixteen years to live.

p. 210, l. 33. *oure contrees.*—Brussels 10420–5 : de mon pays dedens le noble cite de Liége en j hosteit en la basse sauenier que ons dit al hoste herbin levo ou je gisoy malaide. sy men visentoit .j. venerable homme phisechiens ly quis moy metit en la voye de fair chi liure et moy cognut. Car ilh mauoit veut en egipte a Cayr ou je demoroy aveuc le soudans et ilh y demoroit assy li quis aydat fair le [illegible] qui est entre nos pays et egipte. Car ilh yauoit demoreit long temps, *i. e.* from my country in the noble city of Liége in a house of the Basse Sauvenière called the house of Herbin Levo where I lay sick. Here I was visited by a worshipful physician who put me in the way of making this book and who knew me for having seen me at Cairo in Egypt where I stayed with the Sowdan and he stayed there also. And he helped to make the [voyage?] that is between our land and Egypt. Cf. Introduction, pp. 4–7.

p. 211, l. 2. *graunte hem part.*—This profane joke is worthy of Reynard the Fox, when having deceived and robbed all the court, he promises to make them partners of his merits as a palmer beyond the seas.

p. 212, l. 5. *it turnes in to flesch.*—H : elle deuient char et sang. Not in Boldensele. Valerius has a story of a statue of Orpheus beginning to sweat when Alexander looks at it: Cum igitur admirationis studio simulacrum illud Alexander intueretur, sudor repente profluere et per omne simulacri illius corpus manare visus non sine admiratione videntium fluit (ed. Kübler, 1888, p. 57). The Alexandrian romances familiar to d'Outremeuse made the most of this (Nöldeke, *Der Alexanderroman*, 1890, p. 5).

p. 212, l. 6. *Bochar.*—Identified by Sir G. Warner with el-Buká'a, which separates Lebanon from Antilibanus. Schefer, note to Bertrandon de la Broquière : Les écrivains et les voyageurs du Moyen-Âge donnent le nom de Val de Noé à la plaine de la Beqa'a où ce patriarche aurait construit l'arche et planté la vigne (ed. 1892, p. 31 fn.). Ernoul connects it with the Alexandrian romances : Entre ces ij montaignes a une valée, c'on apiele le Val

Bacar, la ou li home Alexandre alerent en fuere, quant il aseia Sur. Dont cil qui le Romant en fist pour mieux mener se rime, le noma le Val de Iosaphas por se rime faire (ed. 1882, p. 56).

p. 212, l. 17. *arkez.*—Called Archae by Dr. Bovenschen, who refers to Jacques de Vitry, c. lxxxviii., p. 167, and Foucher de Chartres, lib. III., li. About the etymology deriving it from Noah's ark I find nothing.

p. 212, l. 17. *Raphane.*—Modern: Rafinêh, or Rafanîyeh (Sir G. Warner).

p. 212, l. 18. *Sabatory.*—An intermittent spring, described by Pliny (XXXI. 2) as resting on the Sabbath. D'Outremeuse, when making it work only on the Sabbath, may have intended a joke.

p. 212, l. 21. *on nyghtes fresez.*—Jacques de Vitry (p. 1098) knows such a river in Persia.—Here the pilgrimage of Boldensele comes to an end, and the author of *Mandeville*, before choosing another guide, indulges in geographical commonplaces.

p. 214, l. 8. *Dispolis* or *Lidda.*—From Boldensele.—Bertrandon de la Broquière, 1892, p. 10.

p. 214, l. 14. *Modyn.*—Burchard, *De Terra Sancta*, 1864: De Bethsames duabus leucis contra austrum in monte Juda videtur mons Modin, de quo oriundi erant Machabei. Et monstrantur hodie sepulchra eorum illic etiam procul, ita ut videantur in mari, quia alte situs est locus, p 84.

p. 214, l. 17. *Techue.*—From Eugesippus.

p. 214, l. 23. *þe sauour of þe see.*—H.: le charoier de la mer, *i. e.* the sea passage. Other MSS. give flaireur, smell, the reading translated in the Egerton MS.

p. 214, l. 33. *Ruffynell.*—Somewhere about Nicomedia. What Sybel writes of the geographical confusion of Albert d'Aix applies to this passage of the *Mandeville*, which is inspired by Albert: The confusion is worst in dealing with the army of Poitou, which is thrown about from Nicomedia to Stancona (Iconium), from thence to Finiminae (Philomelium), then marches again to Reclei (Archalla, *i. e.* the modern Erkle, on the border of Armenian Cilicia); in brief, to all the quarters of the world (*Geschichte des ersten Kreuzzugs*, 1881, p. 71).

p. 214, l. 35. *Pulueral.*—Identified by Sir G. Warner with Bafira, on the southern shore of the Black Sea, south-east of Sinope. *Alb. Aqu.*, 1879, l. VIII., c. xvii.: castellum imperatoris

Pulveral nomine Παυράκη. Paurae or Paurace, according to Dr. Bovenschen.

p. 215, l. 7. *Lay.*—Explained by Sir G. Warner as the French lay = lake, repeating that word from l. 6.

p. 215, l. 8. *Nairmont and by þe vales of Mailbrins.*—*Alb. Aqu.*, 1879, l. III., c. i., p. 339: in vertice Nigrorum montium in valle nomine Malabrunias.

p. 215, l. 9. *Ormanx* is not recognisable.

p. 215, l. 10. *Riclay and Scanton.*—*Alb. Aqu.*, 1879, l. III. c. i., p. 340: Tancredus . . . ad urbes Finiminis, Reclei et Stancona descendit. The *Mandeville* turns the towns into rivers.

p. 215, l. 11. *Antioche þe lesse.*—Yalovatch.

p. 215, l. 16. *Romany.*—Asia Minor.

p. 215, l. 17. *Florach.*—*Alb. Aqu.*, 1879, l. IV., c. vi.: Foloraca arx, quae est juxta mare et confinia regni Russiae. All the names in this passage are in Albert.

p. 215, l. 23. *Artoise.*—Artasia.

p. 215, l. 25. *to þe cite of Damasc.*—H.: et vient des fontaignes et des roches de deuers la cite de Damasc, *i. e.* and it arises from wells and rocks in the neighbourhood of Damascus. Mistranslation.

p. 215, l. 29. *Eustace.*—Chap. clxi. of the *Golden Legend.* Eugesippus: Montes Libani et planitiem Archados transfluit Abana, mari magno se copulans finibus illis, quibus S. Eustachius, ab uxore sua privatus et filiis desolatus recessit (p. 994).

p. 215, l. 31. *reed see.*—Instead of Mediterranean!

p. 215, l. 32. *Phenice.*—H.: Phemynie, *i. e.* Philomelium, incidentally mentioned out of its proper geographical place by Albert of Aix (Sir G. Warner).

p. 216, l. 5. *ranne þe water.*—H.: court celle riuiere.

p. 216, l. 7. *.ccc. and fyfty toures.*—Albert has only four (III. 38).

p. 216, l. 13. *land of Channel.*—Jacques de Vitry (p. 1073): Emissena civitas, quae hodie Camela seu Chamele, *i. e.* ancient Emessa, now Homs.

p. 216, l. 17. *Gibilet.*—Byblos.

p. 216, l. 21. *Maryn.*—H.: par marine, *i. e.* along the sea-shore.

Ibid. *Flagramy.*—Sir G. Warner writes: in Syria.

p. 216, l. 30. *anoþer way.*—Hayton, *Fleur des Histoires de la Terre d'Orient*, 1906, IV., c. xxv., p. 247, also describes three routes for Crusaders to the Holy Land, the first across Barbary,

quite unlike the above, the second partly by land, over Constantinople, the third altogether by sea. This threefold division may have induced d'Outremeuse to describe a third Continental route to the Holy Land across Tartary!

Ibid. *ȝyt es þare*, etc.—H.: Il y ad vnqore vn autre chemyn par ou homme puet aler sanz passer mer tot par terre iusqes a Ierusalem de Flandres ou de France en auant.—Here the fiction of a traveller starting from the British Isles, as in c. i., p. 4, l. 21, is not upheld. Neither is the starting-point placed at Liége, the actual residence of both the English doctor Mandeville and the Liégeois notary d'Outremeuse.

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